

**THE DISCIPLINE OF QUR'AN RECITATION  
IN BRITAIN  
AND ITS HISTORY AND STATUS IN THE  
ISLAMIC CURRICULUM**

**By**

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## ABSTRACT

This thesis aims to determine whether the teaching of Tajwid science in the UK is of a sufficient standard. This stems from the author's experience in professional studies and teaching experiments performed in Britain in this field, which have indicated that current instruction is substandard. The research aim is to contribute to developing Tajwid teaching in Britain.

To conduct this research, the author evaluated Tajwid teaching using a series of methods. A pedagogical study was applied; specifically, a questionnaire with Tajwid students from different UK Islamic organisations. She then engaged in two group meetings with Tajwid teachers, conducted close-ended telephone interviews with Islamic organisations based in the UK, reviewed five English-language resources, and suggested alternative sources for Tajwid instruction that explain the subject through *al-Shāṭibīyyah*, which features the most well-known form of recitation among Muslims. Finally, she hosted a series of free Tajwid classes to examine research-recommended sources and their effects on learners' attitudes.

The findings proved that different approaches are required to develop Tajwid teaching in the UK; furthermore, they helped to establish the criteria required to develop effective Tajwid teaching, and clarified the importance of incorporating new sources that use topics comprehensibly and provide solutions to related problems.

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# **CHAPTER ONE: INTRODUCTION**

## **1 Introduction**

This study is a qualitative investigation that aims to determine whether the teaching of Tajwid science in Britain is substandard. This thesis argues that it is substandard, a standpoint that is based on the author's personal experiences of teaching in an Islamic school in the UK, where she noticed the students' behaviours towards, and low levels of understanding of, this science. The students in question exhibited significant apprehension in regard to this subject, becoming uncomfortable when studying Tajwid. Compounding matters, the materials the school used to teach Tajwid featured several inaccuracies. Furthermore, the school's five Tajwid teachers were very happy to have the author teach Tajwid because they were overworked, having to provide extra classes on this subject in addition to their other courses.

The above circumstances suggest that there was a lack of adequate Tajwid instruction in this school, and this prompted the author to research the teaching of Tajwid science in a variety of other locations by studying the entire system of Tajwid teaching in Britain. This included investigating learners' environments and thoughts concerning Tajwid learning, and also examining Tajwid teachers' backgrounds, experiments, educational techniques, and manner, and their sources for Tajwid science. Furthermore, in this research the reasons the situation has reached its present state are also investigated, and solutions are consequently suggested.

This chapter begins with the presentation of a short summary of Tajwid science, its definition, and the main disciplines of the science that Tajwid educators and learners

should know. Following this, the research methodology is stated and the necessary qualifications in Tajwid Science that all Tajwid experts should possess are clarified. Following this, this chapter identifies the importance of this research, reveals through a literature review the best background literature relating to Tajwid science, provides the structure of the thesis, and presents a short summary of the chapter.

## **1.2 The Science of Tajwid (Qur'an recitation) and its Principles**

The Tajwid science verifies in detail how Qur'an text should be recited, how each individual letter should be pronounced, and instances where vowel letters should be long or short. According to Ḥusainī (1996), Tajwid literally means 'to improve', and this terminology is used to motivate the reader to recite each letter of the Holy Qur'an correctly in regard to its attributes within the Arabic language. Shukrī (2005) maintained that the term 'Tajwid' depicts a study of Arabic letters' articulations and attributes, as well as instances where special rules affect the building of letters into words.

Muslim scholars have determined that there are several different methods of reciting the Qur'an; this variety was created in order to simplify recitation for unlettered<sup>1</sup> people, who were in the majority at the time. There are several Arabic dialects, so if the Qur'an was only recited in one particular form, most people would not be able to recite the Qur'an themselves. The text must be reported exactly as it was revealed. It is important to note that each recitation method has particular rules that relate to the

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<sup>1</sup> People who are not adept at reading and writing

Qur'an's words and the manner of reading them, but the meanings of the words remain the same (Ibn al-Jazrī, 2000).

Although Muslim scholars have accepted that there are different methods of reciting the Qur'an, they stipulate that it is a necessity to adopt a single recitation method when reading the Qur'an, because the rules of one method may conflict with the rules of others. In the 10<sup>th</sup> century, Ibn Mujāhid<sup>2</sup> (d. 935) recorded in his book, *al-Sab`ah fī al-Qirā'at*, most of the methods of recitation, categorising them by the names of well-known readers of each form, and these categorisations have persisted to the present day (Shukrī, 2005).

According to Ibn al-Jazrī (2000), approximately 1,000 permissible and authentic recitation methods have been reported in different chains connected to the Prophet. One such chain is contained in *al-Shāṭibiyyah* by Ḥafṣ Bin Sulaymān; this work is used in this research to clarify Tajwid science, as it is the most well-known method of Qur'an narration. Surty (2000) maintains that of the various methods of reciting the Qur'an, Ḥafṣ Bin Sulaymān's method, which was most popular in Makkah, Baghdad, and Kūfah, remains extremely popular today; so much so that most printed Qur'an copies follow his style, and his manner of recitation has now been given preference over all others.

*Al-Shāṭibiyyah* contains one of Ḥafṣ Bin Sulaymān's forms of narration, which was reported to him by al-Shāṭibi; it was connected to `Aṣim Ibn Abī al-Nujūd, who

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<sup>2</sup> Ibn Mujāhid was the first to create a collection of the correct forms of Qur'an recitation.



learned the method from the ‘Successor’, Abū `Abdul-Raḥmān Ibn Ḥabīb al-Sulamī, who had met and learned al-Shāṭibiyyah from the ‘Companion’, Ali Ibn Abī Ṭālib, who had been taught by the Prophet.

Muslims believe that it is vital to know this science, along with its principles and ethics, in order to avoid making any mistakes in Qur’an pronunciation (al-Ṭawīl, 1999). According to the majority of the greatest Muslim Tajwid scholars, such as Muḥammad Ibn al-Jazrī al-Shafi`ī<sup>3</sup> (2000), it is imperative to read the Qur’an with Tajwid. `Abdullāh (1989) confirmed that it is essential to know a complete recitation method, along with its set of rules; he proved this by citing verse 32 of sūrah al-Furqān, which states that applying Tajwid science when reading the Qur’an is compulsory, as if a Muslim has the ability to learn, it is not permissible to read the Qur’an without adopting a complete and correct recitation method. Furthermore, al-Ḥussainī (2000) confirmed that the practise of Tajwid is a must for every Muslim who reads the Qur’an, even if one does not know the rules from a theoretical point of view. Therefore, students are required to learn the correct spellings of Arabic letters, which are the tools for understanding the applicable rules of Tajwid science

Considering the previously mentioned knowledge and explanation of Tajwid science, which provides a background of the science, the main principles of this science and the standpoints of related research arguments can be summarized as follows:

- For Muslims, it is obligatory to read the Qur’an with Tajwid.

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<sup>3</sup> Muḥammad Ibn al-Jazrī al-Shāfi`ī (1350–1429)

- Qur'an recitation science or Tajwid concerns different methods of reading the Qur'an.
- These methods relate to the manner of reading the words of the Qur'an, but not to their meanings.
- It is not permissible to apply Tajwid science without adopting one of the related forms of Qur'an recitation.
- Each recitation method constitutes one complete unit or set of rules.
- The rules of recitation vary between methods.
- Applying some of a method's rules while ignoring others is not allowed.
- It is prohibited to mix the rules of different methods when reading the Qur'an, unless the reader knows the rules for reading with different recitation methods.
- Arabic is the main language of the Qur'an and Tajwid science; accordingly, any English-language reference to Tajwid should provide evidence of Arabic sources, or to other English-language references that refer to Arabic sources.
- If the author provides few or no sources, the work may not be trustworthy.

### **1.3 Problem and Methodology**

This section will describe the research methods applied in this study, as well as applicable measures for addressing the problem of inadequate teaching of Tajwid science in Britain, presenting various procedures and strategies.

First, in order to set foundations for professional engagement with the science of Tajwid and to identify required information for analysing and evaluating the

teaching of Tajwid science in Britain, a pedagogical study was espoused in this thesis; the aim of this study was to prove the need for Tajwid teachers to develop their teaching schemes, as well as the importance of setting criteria for good teaching and good sources of Tajwid science. Regarding the English references for Tajwid science, the author used her extensive experience with various Arabic and English Tajwid books to conduct a general review of the five most commonly used English-language scripts for Tajwid science learning; this was performed in order to highlight the major features and trade-offs of each book.

The author created a questionnaire featuring five closed-ended<sup>4</sup> questions and two open questions. This questionnaire was then distributed to 180 participants from different Islamic organisations' schools and mosques in several locations within Britain. The aim of this questionnaire was to determine the participants' opinions on studying Tajwid science, as well as their thoughts concerning its significance and principles.

Then, in order to gain a deeper level of understanding into this matter, the author endeavoured to determine teachers' opinions and views; consequently, she organised a small group meeting with six Tajwid teachers who were very familiar with Tajwid science.

This research also collected further information and facts concerning Tajwid teaching in Britain by conducting 20 telephone interviews with several Islamic

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<sup>4</sup> According to Bryman (2001) a closed-ended question is a question that should be answered with a simple 'yes' or 'no' or with a specific piece of information.

centres and schools in Britain. The questions asked in this phase concerned the qualifications of their Tajwid teachers, their Tajwid resources, and the form of recitation taught. Chapters 3 and 5 discuss these interviews' data.

The goal of the next phase was to suggest an alternative English-language Tajwid resource and present the literature of al-Shāṭibiyyah as an example of accurate and truthful knowledge of Tajwid science. In order to examine the applicability of this English-language resource, free Tajwid courses were offered by the researcher to Muslim communities in Nottingham. Consequently, some of the students who successfully passed these courses offered further free classes to communities in Birmingham, Sheffield, Manchester, and Newcastle. These additional classes were provided under the researcher's supervision and subject to her assessment, as the participants' written and oral examinations allowed the researcher to evaluate their newly acquired knowledge and their ability to correctly read the Qur'an.

Finally, many forms of research may not give much weight to personal experiences, but researching the status of this subject in Britain requires not only a person who is knowledgeable in the field, but also one who is a qualified expert in Tajwid teaching; this allows the person in question to identify the issues present in Tajwid teaching and suggest appropriate solutions. To perform this research, the author was required to make use of the main professional studies she had undertaken, which concerned Tajwid science relating to the form used in al-Shāṭibiyyah. The author consequently researched several sources of data on Tajwid, and the results supplemented the experience she had gained from her master's course at University of Loughborough, as her dissertation subject is *Al-Tajwid Science for Non-Arabic Speakers*. This

afforded her an excellent opportunity to explore English-language Tajwid resources and references, which complemented her practical experience of supervising and teaching Tajwid science in Jordan for the Society for the Conservation of the Holy Qur'an. Further experience was gained from teaching school-level British students at Jamia al-Hudaa College in Nottingham and university students at London Open College in London. In addition, the author is qualified as an expert in this field, as she obtained the Ijāzah certificate in narrating in the style of Ḥafṣ by `Aṣim by way of *al-Shāṭibiyyah*. An explanation of the significance of this certification will be provided in the following section.

#### **1.4 The Necessary Qualifications for Experts of Tajwid Science**

This research will include a clarification of Tajwid science in regard to the narration of Ḥafṣ Bin Sulaymān by way of al-Shāṭibiyyah, as this method of recitation is the most well-known form of narration in the Muslim world and has been transmitted both orally and in writing by Ibn Mujāhid (d. 935). The Ijāzah certificate included in this section certifies that the holder (the researcher) is a true expert in the science of Tajwid, which signifies the importance of this research.

As the science of Qur'an recitation (Tajwid) is the central focus of study in this research, it is essential to clarify the necessary qualifications for those who wish to be experts in this field. The Ijāzah certificate proves that the holder is capable of reading the entire Qur'an as it was revealed to the Prophet and according to one complete, recognised method of Qur'an recitation (al-Ḥussainī, 2000). Accordingly, writers in this science, or anybody who claims to be a professional and

knowledgeable in reciting the Qur'an, should be able to successfully complete the following process:

- In order to prove their capability as apprentice, the learner should read the entire Qur'an with a qualified person who holds the Ijāzah certificate.
- In addition to utilizing a complete form of a Qur'an recitation method, readers should apply perfect Arabic language when reading the text of the Qur'an, even if they are unable to understand the meaning of its text, because the Qur'an was revealed in a clear, Arabic tongue.
- Finally, the learner should be authorised by the aforementioned qualified person, who must certify that applicant has read the entire Qur'an with him correctly, employing the same form of recitation as that taught to him.

Technically, this type of certificate proves the applicant to be a professional and correct Qur'an reader, and certifies that the applicant has gained all of the necessary knowledge concerning a particular form of Qur'an recitation. Then, to prove this, a certification featuring a chain of narration of scholars' names should be presented to the learner; the declaration should begin with the lecturer's name and end with the Prophet.

Accordingly, as the principles required to undertake the study of Tajwid science have been explained, and in order to allow readers to trust the opinion of the researcher, it is essential to confirm the authenticity of the researcher's Tajwid qualification, as it will be used in the discussion chapter as an example of obtaining an authorised qualification in Tajwid.

The following information clarifies that the researcher has read the entire Qur'an with Sheikh Ma'mūn `Umar al-Shamālī, who is a qualified person in this science and is well-known as a great scholar of Tajwid science at Yarmūk University in Jordan. The reading was conducted in Jordan, as the researcher was participating in Sheikh al-Shamālī's classes in Qur'an-recitation science at Yarmūk University and at the Society for the Conservation of the Holy Qur'an, which lasted for over one year. The Qur'an recitation courses adhered to the narration style of Ḥafṣ Bin Sulaymān as expressed in al-Shāṭibiyyah. When the researcher had successfully passed all levels and Sheikh al-Shamālī was satisfied that her recitation was of the required standard, he allowed her to begin the Ijāzah program by reading the entire Qur'an with him, employing the same form of narration; this culminated in her obtaining the Ijāzah certificate.

Passing the courses by exhibiting excellent reading skills is essential before beginning the Ijāzah class, because the Ijāzah class does not teach the rules of Tajwid, but is rather a test to confirm the ability of the candidate to read the entire Qur'an properly and as it was revealed and taught. In the following year, 2000, the researcher of this study finished the Ijāzah program and was certified by Sheikh al-Shamālī as having properly read the entire Qur'an with him as he had read it with his tutor before, according to the narration of Ḥafṣ Bin Sulaymān as expressed in al-Shāṭibiyyah. This certification was then approved by the Society for the Conservation of the Holy Qur'an. See figures 1 and 2 for a copy of the Ijāzah certificate and an English translation, respectively, while a copy of the approval of the Society for the Conservation of the Holy Qur'an and its English translation can be found in figures 3 and 4, respectively.

Figure 1 A copy of the original Ijāzah licence



Figure 2 A translation of the original Ijāzah licence





Figure 3 A copy of the Ijāzah approval from the Society for the Conservation of the Holy Qur'an

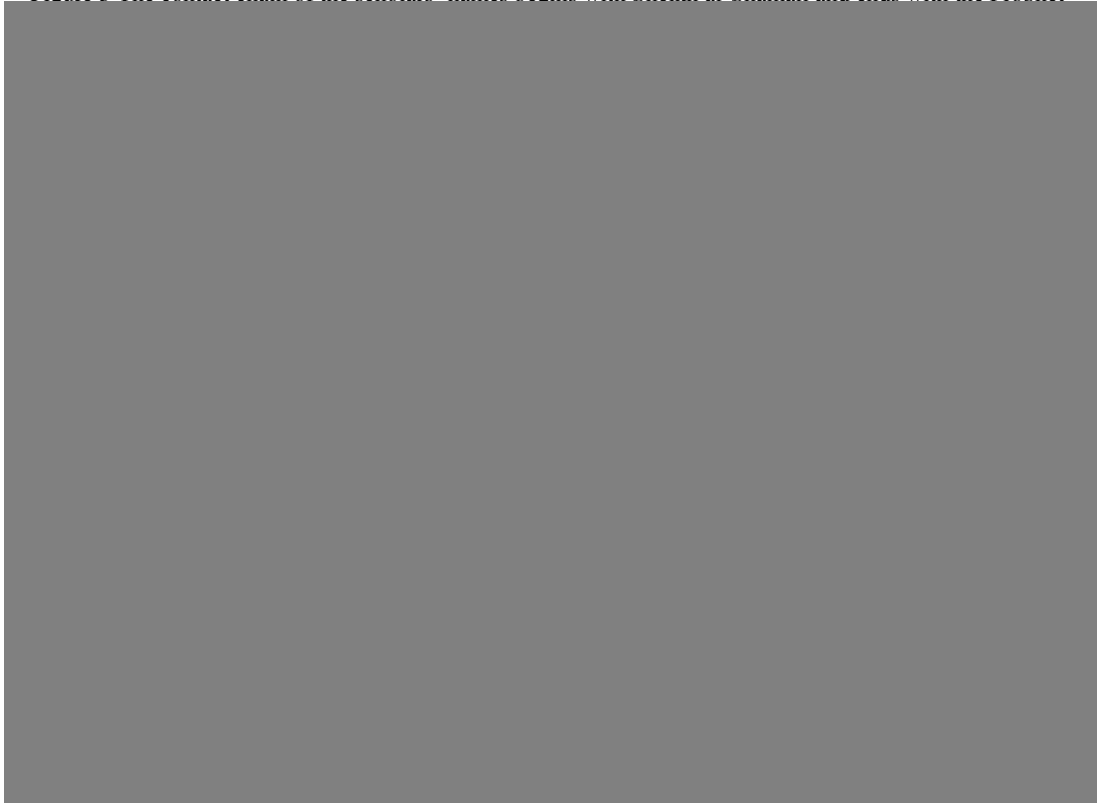


Figure 4 A translation of the Ijāzah approval from the Society for the Conservation of the Holy Qur'an



Sheikh al-Shamālī then presented the researcher with his own certificate of approval, which included all of the names of the Qur’an educators in the chain, beginning with his and leading back to the Prophet; this is called al-Sanad (see Figure 5). In order to discern further useful information in regard to Tajwid certifications, the names of each Qur’an scholar mentioned in Sheikh al-Shamālī's contact chain were researched as part of this thesis. By determining their dates of death, the study proved the possibility that each scholar in the chain had met the previous one<sup>5</sup>.

Figure 5 The contact chain of the scholars’ names begins with Sheikh al-Shāmālī and ends with the Prophet



Sheikh al-Shamālī's certificate, shown in Figure 5, mentions the scholars’ names in order, beginning with him own and ending with the Prophet:

*Sheikh Ma'mūn `Umar al-Shamālī, `Id Bin Muḥammad Bin `Abd al-Ḥamīd al-Maqdisī (from Palestine), Aḥmad Bin Ismā`īl Makṭy, `Abd al-Salm Ḥasan Abū Tālib, `Amir al-Sayid `Uthmān, Ibrahīm Bin Mursī Bin Bakr, Ghunaym Muḥammad*

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<sup>5</sup> For more details, see Chapter 5, section 1.8

*Bin Ghunaym, Ḥasan Bin Muḥammad Budir al-Juraysī al-Kabīr, Aḥmad ad-Durri at-Tuhāmī, Aḥmad Salamūnah, Ibrāhīm Bin Badawī Bin Aḥmad al-`Ubaydī, `Abd al-Raḥmān Bin Ḥasan al-`Ajhūrī (al-Mālikī, Aḥmad Bin Rajab Al-Baqri, `Abd al-Raḥmān Bin al-Yamanī, His father, Shaḥādhah al-Yamanī, Nāṣir ad-Dīn Muḥammad Bin Sālīm al-Ṭablāwī, Zakariyyā Muḥammad Bin Aḥmad al-Anṣārī, Ruḍwān Bin Muḥammad Bin Yūsuf al-`Aqbī, Muḥammad Bin Muḥammad Bin `Alī al-Nuwayrī, Muḥammad Bin al-Jazrī, Abū Muḥammad `Abd al-Raḥmān Bin Aḥmad al-Baghdādī, Abū `Abdullh Muḥammad Bin Aḥmad al-Ṣā'igh, `Alī Bin Shujā' al-Kamāl (al-Shāṭibī's brother-in-law; al-Qāsim Bin Firāḥ al-Shāṭibī, Abū al-Ḥasan `Alī Bin Hudhayl, Abū Dāwūd Sulaymān Bin Najāḥ, Abū `Amr `Uthmān Bin sa'id ad-Dānī, Abū al-Ḥasan Ṭaḥī Bin Ghalbūn, `Alī Bin Muḥammad al-Hashimī, Aḥmad Bin Sahl al-Ashnānī, `Ubayd Bin al-Ṣabbāḥ al-Nahshalī, Ḥafṣ Bin Sulaymān Bin al-Mughīrah al-Kūfī, `Aṣim Ibn Abī al-Nujūd al-Kūfī, Abi `Abd al-Raḥmān al-Sulamī, `Uthmān Bin `Affān, `Alī Bin Abī Ṭālib, Ubay Bin Ka'b, Zayd Bin Thabit and `Abdullah Bin Mas'ūd, The Prophet Muḥammad*

## **1.5 The Significance of this Study**

This thesis can be considered a foundational piece of work, as it represents the first time the subject of Tajwid science in relation to a complete method of recitation has been studied in the English language and presented within an academic form within a professional collection of a complete and correct form of Qur'an recitation rules. Furthermore, it features clear and easy identifications of the topics.

This study will be very useful for English-speaking Muslims, both beginners and those who are seeking professional knowledge of Tajwid science. It will help them to recognise the true and proper method of employing the science and save them both confusion and frustration; in addition, it will provide them with the opportunity to extend their understanding of Tajwid science as well as its principles, which will

help them to develop a better appreciation of related works produced by various scholars.

Furthermore, this study makes a contribution to the analysis of Tajwid science in Britain. This may yet have an influence on the pattern of Tajwid textbooks, enhancing the teaching of Tajwid methods and techniques that interrelate complex beliefs, attitudes, and practices. In addition, the study is designed to act as means of motivating British Muslims to engage in action to improve the status of Tajwid teaching in Britain and also to encourage them to take necessary steps to find better resources for exploring this science.

## **1.6 Literature Review**

The following provides the core literature and resources that will often be consulted in this research. For each of these sources, some brief comments are given concerning their value for this study.

1. Al-Ṭawīl, `Abdallah Aḥmad Bin Muḥammad, *Fann al-Tartīl wa `Ulūmuh* (The Art of Recitation and its Sciences), Markiz al-Malik Fayṣal lil-Buḥūth wa al-Dirāsāt al-Islāmiyyah, al-Riyāḍ, 1999. This book is an excellent resource in regard to the history of Tajwid science and its principles, and will be used in this research as one of the main references for explaining the principles of Tajwid science. The importance of this book is that it presents the disciplines and rules of Tajwid science directly from the main sources of Tajwid, which beginners can find difficult to obtain; this book is suitable for both beginners and experts.

2. Al-Jamal, `Abd al-Raḥmān Yūsuf, *al-Mughnī fī `Ilm al-Tajwid*, 2<sup>nd</sup> edition, 1999. This book explains Tajwid according to the narration of Ḥafṣ Bin Sulaymān, which was obtained from `Aṣim.
3. Al-Qiḍāh, Aḥmad Muḥammad Muflīḥ, *al-Wāḍiḥ fī Aḥkām al-Tajwid*, 1998.
4. Shukrī, A. K.-q., *al-Munīr fī Aḥkām al-Tajwid*, 6<sup>th</sup> edition, Amman, 2005. The al-Qiḍāh and Shukrī books are excellent resources on Tajwid science; they are comprehensive and address most aspects of the rules of al-Shāṭibiyyah. The useful contents of these books will constitute primary sources for the review of Tajwid in this study and both will be used to discuss many aspects of the science.
5. Ma`bad, Muḥammad Aḥmad, *al-Mulakhkhaṣ al-Mufīd fī `Ilm al-Tajwid*, 7<sup>th</sup> edition, Amman, 1995. This book is one of the main resources used in this study, as it concerns the form expressed in al-Shāṭibiyyah, so it is often used in the course of the thesis. It comprehensively addresses Tajwid topics and features question and answer sections in addition to exercises concerning the related rules. This book also features *Tuḥfat al-Aṭfāl of al-Jamzūrī* and *al-Jazriyah* of Ibn al-Jazrī, which are mentioned in the next section.
6. Naṣr, `Aṭiyyah Qābīl, *Ghāyat al-Murīd fī `Ilm al-Tajwid*, 7<sup>th</sup> edition, 2000. This book constitutes a helpful reference in this thesis in terms of Tajwid because it focuses on the narration of Ḥafṣ Bin Sulaymān as expressed in al-Shāṭibiyyah, which is the form featured in this study, and it discusses the special structure and contents of Tajwid.
7. `Uthmān, Ḥusnī Sheikh *Ḥaqqu at-Tilāwah* (The Right of Recitation), Amman: Juhaynah lil-Nashr wal-Tawzī`, 2004. This book provides an excellent study of the Tajwid by employing experimental research; it is a very good resource

of Tajwid knowledge. This book explains the foundation of learning and teaching Tajwid according to the narration of Ḥafṣ, and explains how Ḥafṣ' rules differ from those of other forms of narration, such as the narrations of Qālūn, Warsh, and al-durrī.

8. `Abd al-Ḥamīd, Su`ad, *Taysīr al-Raḥmān fī Tajwid al-Qur'an*, Manshiyyat al-ḥurriyyah, 4<sup>th</sup> edition, Dār al-Taqwā, 2004. This book is a study on Tajwid, it helps readers to gain an understanding of most Tajwid subjects in an easy fashion.
9. `Abdul-Fattāḥ, Ashraf with Abdul-Fattāḥ Ala'-ad-din ḥasanīn and ṣalāḥ ṣāliḥ, *Tajwīd-ul-Qur'ān, A New Approach to Mastering the Art of Reciting the Holy Qur'ān*. London, UK, Bakkah Translation and Publishing, Ltd., 1989. The new approach mentioned in the title of this book concerns introducing the sounds of Arabic letters in a much more comprehensive way; however, it does not introduce a wide-ranging description of Tajwid science.
10. `Abdu-Allah, M. M., *Rawḍat al-Dhākirīn fī Ahkām Tilāwat al-Kitāb al-Mubīn (The Precepts of Reciters Concerning the Rules for Reciting the Clarified Book)*, Beirut, Dār al-Kutub al-`Ilmiyyah, 1989. This book provides information concerning the different sciences of the Qur'an, and Tajwid science in particular, as it explains the principles of Tajwid in addition to its main rules.
11. Anṣārī, Zakariyya, *Sharḥ al-Muqaddimah al-Jazriyah*, 2<sup>nd</sup> edition. This book is one of the best books for explaining the poem *al-Jazriyyah* by Ibn al-Jazri.
12. Czerepinski, K. C., *Tajweed Rules of the Qur'an* (Vol. 1). Dār al-Khayr Islamic Books, 2006. This book is one of the best resources for Tajwid

science offered in the English language, its information is very accurate and accords with the style in al-Shāṭibiyyah.

13. Al-Ḥussaini, A. H., *Useful Tips from the Science of Tajweed*, 2000. This book is an Arabic reference to Tajwid. D. D. Ḥussainī translated it into English and it is now placed with Czerepinski's work as the best English-language resources for Tajwid science.
14. Ḥusainī, al-Muqrī Sayed Kaleemullah, *Easy Taajwid*, 3<sup>rd</sup> Edition, Chicago, Muslim Community Centre, 1996. This book is one of the most popular English-language resources for the science of Tajwid, and was the first published in Britain in over 33 years. The first edition of this book was published in 1982; a translation of the writer's book *Sahl al-Tajwid*, which was written in Urdu.
15. Surty, M. I., *A Course in the Science of Reciting the Qur'an*, the Islamic Foundation, 1992. This book is one of the most popular English-language Tajwid resources in Britain.
16. Shamsul-`Arifeen, M. M., *Tuhfat al-Tajwid*. Jāmiatus Salām, 2011. This book is in English, but it is not an adequate resource for Tajwid science; however, this work, with the previous four references, constitute technical Tajwid resources, as they present information without providing solid evidence or sources for the knowledge. They feature often in the review included in Chapter 3 of this thesis.

17. Al-Barmāwī, I. B., *Imtā' al-Fuḍalā' bi-Tarājum al-Qurā' Fīmā Ba'd al-Qurn al-Thamīn Hijrī (The Names of Qurra' since the 8<sup>th</sup> Century)*. Dar al-Nadwah al-'Alamiyyah, 1998.<sup>6</sup>
18. Ibn al-Jazrī, S.A.k., *Ghāyātu al-Nihāyah fī Ṭabaqāt al-Qurrā'*. Eygpt: Maktabat al-Khānjī, 1932. This book appeared in the 14<sup>th</sup> century; specifically, 1371.<sup>7</sup>
19. Al-Jazrī, S.A.k., *Sharḥ Ṭayyibat al-Nashr fī al-Qirā'āt*, Birut: Dār al-Kutub al-'Ilmiyyah, 2000.<sup>8</sup> This book, along with the previous two, represents a record and survey of the names of the master imams (investigators) in the art of Qur'an reading.
20. Manṣūr, M. A., *al-Waṣīṭ fī 'Ilm Al-Tajwid*, 1999. This book provides an introduction to Tajwid science and its main principles and development, along with its different branches, early masters, and various forms of recitation. It also explains the al-Shaṭibiyyah form of recitation.
21. Al-Ḥuṣary, Mahmūd Khalīl, Aḥkām Qirā'āt al-Qur'an al-Karīm, Dār al-Bashā'ir al-Islāmiyyah, *al-Maktabah al-Makkiyyah*, 4<sup>th</sup> edition, 1999. This book explores the Tajwid science of the Qur'an and explains its uniqueness in a very simple manner. This book is used as one of the main references in the thesis.
22. Al-Marṣifī, A. A.-f., *Hidāyat al-Qarī ilā Tajwid KalāmaAl-Bārī*, 2<sup>nd</sup> edition, vol. 1. Al-Madīnah al-Munawwarah Maktabat Tayyibah, 1979. This book

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<sup>6</sup> Al-Barmāwī, I. B. *Imtā' al-Fuḍalā' Bitārajum al-Qurā' Fīmā Ba'd al-Qurn al-Thamīn Hijrī (The Names of Qurra' since the Eight Century)*. [Internet] Place, 1998. [cited 2016 December] available from: <http://download-islamic-religion-pdf-ebooks.com/17108-free-book>

<sup>7</sup> Ibn al-Jazrī, S.A.k., *Ghāyāt al-Nihāyah fī Ṭabaqāt al-Qurrā'*, 1932. [Internet] Place, 1998. [cited 2016 December] available from: <http://libback.uqu.edu.sa/hipres/ABS/ind12477.pdf>

<sup>8</sup> Al-Jazrī, S.A.k., *Sharḥ Ṭayyibat al-Nashr fī al-Qirā'āt*, 2000 [Internet] Place.1998 [cited 2016 December] available from: <http://www.quran.imamali.net/afiles/books/qrt/59.pdf>



extensively covers the science of Tajwid and addresses its issues. According to al-Ṭahirī (2013), this book and the previous work mentioned are the best Tajwid resources created since the 19<sup>th</sup> century.

23. Al-Juraysī, Muhammad Makkī Naṣr, *Nihāyat al-Qawl al-Mufīd fī `Ilm al-Tajwid*, Maṭba`at Muṣṭafā al-Babī al-Ḥalabī, Egypt, 1349/1930. This book contains a very extensive and useful survey of 24 books and scripts concerning Tajwid. It presents a summary of each one and its features, and also provides the rules of Tajwid themes along with related questions, which makes it a very important Tajwid resource.
24. Al-ḥamad, G. Qaddūrī, *al-Dirāsāt al-Ṣawtiyyah `Inda `Ulama' al-Tajwid (The Phonetic Studies of the Scholars of Tajwid)*, Baghdad, Maṭba`at al-Khulūd, 1986. This book provides a brief description of some of the features and shortcomings of earlier Tajwid books; its approach has been helpful for evaluating other Tajwid references.
25. Rafasī, `Abd al-Fattāḥ al-Sayyid `Ajamī, *Hidāyat al-Qārī Ilā Tajwid Kalām al-Bārī*, 1<sup>st</sup> edition. This book is one of the main resources for Tajwid science; it is used extensively in this research in regard to the findings and discussions of many Tajwid issues.
26. Al-Ṣuyūtī, J. A.-d.-r., *al-Itqān fī `Ulūm al-Qur'an*, Cairo: Maṭba`at al-Maṣḥ-had al-Ḥusaynī, 1967. This book is one of the best-known resources for Qur'an sciences; it provides evidence on some Tajwid aspects, such as starting and pausing in Qur'an reading and assimilation.

## 1.7 The Most Important Background Literature Concerning Tajwid Science

Qur'an scholars, such as al-Jazrī (1932), claimed that the first exclusive record of Tajwid science originated in the 10<sup>th</sup> century. The scholars of that time concentrated on discerning the correct methods of reading the Qur'an, as they wished to record these methods. This section reviews the most important scripts and books that have been written between the 10<sup>th</sup> and 19<sup>th</sup> centuries on this subject.

- Al-Khāqānī, Abī Muzāḥim (d. 936), *al-Rā'iyah*. al-Ṭāhirī (2013) claimed that *al-Rā'iyah*, which was created in the 10th century, was the first script written exclusively in Tajwid. This script takes the form of a rhyme and features 51 verses. In Baghdad in 2001, Ghānim Qaddūrī al-Ḥamad<sup>9</sup> edited and published this work in the sixth edition of the Islamic College Journal.
- Al-Sa'idi Abū al-Ḥasan `Alī Bin Ja'far (d. 1019), *al-Tanbīh `ala al-Laḥn al-Jalī wal-Laḥn al-Khaḥfī*. This book is known as the oldest book, after al-Khāqānī's, to specialise in the science of Tajwid. This was also edited by Ghānim Qaddūrī al-Ḥamad,<sup>10</sup> but in Amman in 2000.
- Ibn Mujāhid Aḥmad Bin Mūsā (d. 935), *al-Sab'ah fī al-Qirā'āt*, 1980. Ibn Mujāhid (d. 935) has been recognised as one of the most well-known scholars and the foremost expert of his time in Qur'an recitation science. He was the first to record a collection of the correct methods of Qur'an recitation, selecting the most well-known Qur'an scholars and recording their styles.

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<sup>9</sup>Al-Khāqānī, Abī Muzāḥim, *al-Rā'iyah* [Internet] Place, [cited 2016 December] available from: <http://vb.tafsir.net/tafsir7192>

<sup>10</sup>Al-Sa'idi Abū al-Ḥasan `Alī Bin Ja'far, *al-Tanbīh `ala al-Laḥn al-Jalī wal-Laḥn al-Khaḥfī* [Internet] Place, [cited 2016 December] available from: <http://ideo-cairo.org/manifestation/22612>

Moving to the 11<sup>th</sup> century, Qaddūrī (1986) claimed that this era marked the true beginning of Tajwid scripts.

- Al-Qaysī Makkī Ibn Abī Ṭālib (d. 1045), *al-Ri`āyah li-Tajwid al-Qirā'ah wa Taḥqīq Lafẓ al-Tilāwah*, 1996.<sup>11</sup> This book is known as the chief resource of Tajwid science. It is widely referenced, and contains far superior content to the other sources in this field. In the introduction of this book, al-Qaysī reported that he was the first to write about the science of Tajwid. He collected the topics by gathering the attributes of each letter in addition to the related rules. He claimed that he began writing his book in 999, but then stopped because he could not find any further written scripts on Tajwid to assist his work; then, after thirty years, which would approximately be in the year 1029, he returned to the work with an attempt to finish it.
- Al-Dānī, Abī `Amr `Uthmān Bin Sa`īd (d. 1052), *al-Taḥdīd fī al-Itqān wal-Tajwid*, edited by Ghānim Qaddūrī al-Ḥamad,<sup>12</sup> 2000, based on al-Ḥamad (1986). This book is known as one of the greatest books in Tajwid history; its script is stored at the Wahb Afandī Library in Istanbul, Turkey. In the introduction to this book, al-Dānī maintains that there was no writing in Tajwid in his time, and that the people of his time were unaware of the proper method of reading the Qur'an. This encouraged him to write in Tajwid, explaining it in a simple fashion. This book introduces the correct means of articulating the attributes of

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<sup>11</sup>Al-Qaysī Makkī Ibn Abī Ṭālib, *al-Ri`āyah li-Tajwid al-Qirā'ah wa Taḥqīq Lafẓ al-Tilāwah*. [Internet] Place, 1996. [cited 2016 December] available from: <http://library.tafsir.net/book/5550>

<sup>12</sup>Al-Dānī, Abī `Amr `Uthmān Bin Sa`īd, *al-Taḥdīd fī al-Itqān Wal-Tajwid*. [Internet] Place, 2000. [cited 2016 December] available from: <http://download-islamic-religion-pdf-ebooks.com/6970-free-book>

the letters, in addition to the related rules, and confirms the importance of practicing correct pronunciation of Arabic letters.

- Al-Qurṭubī, Abū al-Qāsim `Abd al-Wahhāb Bin Muḥammad (d. 1068), *al-Mūḍaḥ fī al-Tajwīd*. This is another important reference from the 11<sup>th</sup> century concerning Tajwīd; its script is stored in the Berlin Library,<sup>13</sup> and it was edited recently, in 2000, by Ghānim Qaddūrī al-Ḥamad to 67 pages. According to al-Ṭahirī (2013), in the book al-Qurṭubī describes the importance of creating different forms of Tajwīd science in order to accommodate people in different times and environments.

In the 12<sup>th</sup> century, Tajwīd scholars became interested in mastering different ways of reading the Qur'an so that they could record them.

- Al-Ghirnāṭī, Abū Ja'far Aḥmad Bin `Alī (d. 1146), *al-Iqna' fī al-Qirā'at al-Sab'ah*. This book was edited by `Abd al-hamīd Qaṭāmish<sup>14</sup>, and it introduces the rules of Tajwīd for different forms of recitation. Seven general forms of recitation are included, and these are presented in a manner consistent with the order of the Qur'an's chapters.

In regard to the 13<sup>th</sup> century, al-Jazrī (1932) stated that most of the Tajwīd scripts of the period are no longer available because they have been lost or were not published at all. The first two books in the following list are examples of such lost manuscripts:

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Al-Qurṭubī, Abū al-Qāsim `Abd al-Wahhāb Bin Muḥammad, *al-Mūḍaḥ fī al-Tajwīd*. [Internet] Place, [cited 2016 December] available from [http://minhajcanal.blogspot.com/2015/04/pdf\\_34.html](http://minhajcanal.blogspot.com/2015/04/pdf_34.html)

<sup>14</sup>al-Ghirnāṭī, Abū Ja'far Aḥmad Bin `Alī (d. 1146), *al-Iqna' fī al-Qirā'at al-Sab'ah*. [Internet] Place, 1996. [cited 2016 December] available from: <http://faculty.mu.edu.sa/public/uploads/1429441483.9848السبع20%القرءات20%في20%الإقناع.pdf>

- Al-Aṣḥāhānī Sahl Bin Muḥammad, *al-Tajrīd fī al-Tajwid* and Ibn al-Naẓir (d. 1290), *al-Tarshid fī `Ilm al-Tajwid*.
- Al-Sakhāwī, `Alamu ad-Dīn `Alī Bin Muḥammad (d. 1245), *Jamāl al-Qurrā' wa Kmāl al-Iqrā'*. This book was edited by `Alī Ḥasn Ayyūb in 1987.<sup>15</sup> In the final chapters of his book, al-Sakhāwī defines Tajwid science, including its main principles and rules.

Considering the 14<sup>th</sup> century, the following are books by the most famous scholars of that time.

- Al-Ja`barī, Abū Muḥammad Ibrāhīm Bin `Umar al-Rub`ī (d. 1331), *`Uqūd al-Jumān fī Tajwid al-Qur'an*. This book was published in 2005 without editing (al-Ṭāhirī, 2013).
- Al-Qurāfī, Abū al-Ṣafā Khalīl Bin `Uthmān Ibn al-Mushabbib (d. 1398), *Tuḥfat al-Ikhwān Fima Taṣiḥḥ Bihī Tilāwat al-Qur'an*. al-Jazrī (1932) considered this book to be excellent.

In the 15<sup>th</sup> century, *al-Muqaddimah al-Jazriyah fī al-Tajwid*, a famous poem by Ibn al-Jazrī Abu al-Khayr Muḥammad Bin Muḥammad (d. 1429), was written. This poem explains Tajwid science and remains well-known in the present day (al-Ṭāhirī, 2013).

In regard to the 16<sup>th</sup> century, according to al-Ḥamad (1986), the Tajwid books of this period are no more than explanations of previous texts, such as both of the following books, which are explanations of *al-Muqaddimah al-Jazriyah*.

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<sup>15</sup>-Sakhāwī, `Alamu ad-Dīn `Alī Bin Muḥammad, *Jamāl al-Qurrā' wa Kmāl al-Iqrā'*. [Internet] Place. [cited 2016 December] available from: <http://library.tafsir.net/book/5013>

- Al-Qaṣṭalānī Shihāb ad-Dīn Aḥmad Bin Muḥammad (d. 1517), *al-L'ālī' al-Sinnīyah fī Sharḥ al-Muqaddimah al-Jazriyyah*.
- Al-Anṣārī, Abū Yaḥyā Zakariyyā (d. 1554), *al-Daqā'iq al-Muḥkamah fī Sharḥ al-Muqaddimah*.

In the 17<sup>th</sup>–19<sup>th</sup> centuries, the popularity of Tajwid writing reached unprecedented levels but, according to Qaddūrī (1986), the writers' professionalism was not as high as it was previously, with many simply reviewing the main points of previous books. Nevertheless, some scholars did produce excellent work, such as:

- Al-Māliqī Abū al-'Abbas Aḥmad Bin 'Alī (d. 1607), *Itqān al-Sun'ah fī Dabṭ al-Qirā'ah wal-Tajwid lil- A'immiḥ as-Sab'ah*.
- Al-Jamzūrī Sulaymān Bin Ḥusayn al-Afandī (d. 1783), *Tuḥfat al-Atfāl*. This is another poem written in Tajwid science (al-Ṭāhirī, 2013).

Qaddūrī (1986) stated that Tajwid writings after the 19<sup>th</sup> century should not be ignored, even if most of them are no more than explanations or summarisations of earlier sources. He confirmed that these books are not worthless and gave the titles of 20 works of interest from this period, such as:

- Al-Ḥaddād, Muḥammad Bin 'Alī al-Ḥusainī, *Irshād al-Ikhwān Sharḥ Manẓūmāt Hidāyat al-Ṣubayān*, 1920.
- Qamḥāwī, Muḥammad al-ṣādiq, *al-Burhān fī Tajwid al-Qur'an*, Cairo, (publishing date unknown).
- Al-Aṭṭar, Dawūd, *al-Tajwid wa 'Ādaab al-Tilāwah*, 1973.
- Najā, Ibrāhim Muḥammad, *al-Tajwid wal-Aṣwat*, Cairo, (publishing date unknown).
- 'Uthmān, Sheikh 'Uthmān, *Ḥaqqu al-Tilawah*, 1977.

- Al-Jamzūrī, Sulaymān, *Fath al-Aqfāl bi-Sharh Matn Tuḥfat al-Atfāl*, 1945.
- Şabrah, `Alī Aḥmad, Mullakhaş, *al-`Iqd al-Farīd fī Fann al-Tajwid*, 1913.
- Abī Rīmāh, Muḥammad Maḥmūd, *Hidāyat al-Mustafīd fī Aḥkām al-Tajwid*, Ḥalab, (publishing date unknown).

Al-Ṭāhirī (2013) claimed that Tajwid-related writings after the 19<sup>th</sup> century through to the present day surpass all previous works, but that most are inferior in regard to detail because the writers' lack suitable resources. However, some books represent an exception to this latter point, such as the following two books, which are the best presentations of the science of Tajwid in recent times:

- Al-Ḥuṣārī, Maḥmūd Khalīl (d. 1980), *Aḥkām Qirā'at al-Qur'an*.
- `Ajamī, `Abd al-Fattāḥ Bin al-Sayyid (d. 1988), *Hidāyat al-Qārī ilā Tajwid Kalām al-Bārī*.

## 1.8 Structure of the Thesis

The framework of this study is as follows:

Chapter 1 outlines the problem and research statement; it mainly consists of introductory items that provide background knowledge concerning Tajwid science and address aspects of its underlying principles. Further, the research methodology, a literature review, and the background of the most important literature are provided and, finally, the significance of this study is clarified.

Chapter 2 concerns the situation of Tajwid teaching in Britain and the implementation of Arabic and English in Tajwid teaching. Primarily, it describes a pedagogical study that was conducted in order to identify criteria for good teaching

and practices in regard to Tajwid science learning. In particular, it focuses on the importance of encouraging discussions on essential concepts in Qur'an and Islam and on accepting knowledge and the need to use it effectively in Tajwid teachings. The chapter also presents some Tajwid subjects as examples of good discussions.

Chapter 3 begins by establishing the criteria of good resources of Tajwid science and, accordingly, an overview of five English-language Tajwid books is presented. Each book is discussed in regard to its features and in relation to the abovementioned criteria; based on this, the best of the five is identified. After this, the chapter clarifies the use of technology in Tajwid teaching, and presents a number of websites that are good technological sources of Tajwid science.

Chapter 4 presents complete knowledge of Tajwid science according to the narration of Ḥafṣ by way of al-Shāṭibiyyah, and this is used as an example of the true method of introducing Tajwid science. The chapter explains the topics in a comprehensive fashion, and in a different order than that usually presented. In addition, it highlights mistakes students may make in regard to their pronunciations, as well as methods of correcting them.

Chapter 5 contains a discussion on some general recommendations and thoughts concerning Tajwid science, such as the importance of understanding the principles of Tajwid. It also describes Britain Tajwid teachers' attitudes and common misunderstandings in regard to some concepts in Tajwid teaching. In addition, the chapter explains the importance of recognising the true sources of Tajwid by clarifying the dangers of accepting other sources; further, it emphasises the



application of critical thinking when considering whether to accept knowledge. Accordingly, the chapter explains the need to use a different order when present the topics of Tajwid, as this will enhance the clarifying of the knowledge. Further, this chapter discusses the solution of using transliteration to facilitate Tajwid learning, and presents a useful example of good teaching in regard to introducing Tajwid that involves using the true shapes and sounds of Arabic letters. Then, the chapter ends by presenting an explanation of the requirements for obtaining the Ijāzah certificate of Tajwid.

Finally, the thesis ends with some specific conclusions from the study that support the thesis' argument and present a good summary of the research; in addition, it clarifies the importance of the thesis, and suggests some new research opportunities that have been discovered through the execution of this thesis.

## **1.9 Chapter Summary**

Determining the adequacy of Tajwid teaching in Britain is the concern of this research; accordingly, the researcher, based on her teaching experience in Britain, suggested that it is currently inadequate. This chapter introduced Tajwid science, defining it as concerning Muslims' holy book, the Qur'an, and the appropriate methods of reading its texts. The chapter explained that there are several approved methods of reading the Qur'an, and that all Muslims should be able to recognize at least one way and apply it when reading the Qur'an.

Next, this chapter defined the thesis' methodology, which includes the following:

1. The application of a pedagogical study to identify the criteria for good teaching of and sources of Tajwid science.
2. The provision of a questionnaire to Tajwid students in different Islamic organisations within Britain in order to determine the Tajwid learners' levels, along with their opinions.
3. Engagement with group meetings of teachers in order to discern Tajwid teachers' opinions, teaching methods, and ideas concerning teaching Tajwid.
4. The conducting of close-ended telephone interviews with Muslim organisations in Britain in order to determine their Tajwid teachers' qualifications, Tajwid references, and the form of recitation they teach.
5. The hosting of Tajwid classes in order to examine an alternative resource suggested by this study for Tajwid-science instruction.
6. The use of the researcher's professional qualifications to manage this research.

This chapter defined the necessary qualifications for experts of Tajwid science, and provided details on how to obtain these qualifications. Such qualifications prove that the experts in question have the requisite knowledge and possess a comprehensive understanding of a particular and complete form of Qur'an recitation. An account of how the researcher obtained her own Tajwid certification was presented in this section as an example of the process involved in obtaining such a certificate, and further details and explanations concerning the method of obtaining the Ijāzah certificate are included in the discussion in Chapter Five.

After this, the chapter clarified the significance of this study, and why it is useful for both beginners and professionals. In addition, it described the possible contributions of this study, particularly its support for the development of the education of this science in Britain through the verification of resources and methods of teaching. A literature review was also undertaken in this chapter, in addition to the inclusion of a short description of the most important background literature. Finally, the chapter clarified the structure of this thesis and ended with this conclusion.

## **CHAPTER TWO**

### **PRINCIPLES FOR PROGRESS IN GOOD TEACHING OF TAJWID SCIENCE**

#### **2 Introduction**

This chapter aims to clarify the criteria for good teaching of Tajwid, and on that basis to elaborate principles upon which good teaching of Tajwid can be accomplished. First, this chapter aims to determine the true status of Tajwid science teaching in Britain, focusing on testing whether it is adequate—this concern has emerged out of my own experiences at one Islamic school in the UK, where it was inadequate. In more detail, I attempted to test whether this explanation was true, whether learners fully comprehended this science, and whether they were satisfied with their learning progress. The chapter also aims to determine whether Tajwid teachers are professionally qualified and whether they use modern teaching methods to thoroughly and accurately impart the principles of Qur'an recitation science.

To improve our understanding of these matters, I conducted a questionnaire survey of 180 learners of Tajwid in different locations in Britain. The survey investigated the learners' attitudes, understandings, and beliefs about a range of issues related to Tajwid teaching. Next, the study examined Tajwid teachers' methods and thoughts, in a group meeting. In addition, I conducted telephone interviews with people in 20 Muslim organizations to gain their views. This chapter thus presents a general pedagogical study aiming to identify the educational practices, methods, or techniques that can serve as criteria for good teaching of Tajwid science. The study

also clarifies the importance of the Arabic language as one of Tajwid teaching's main elements.

To confirm the importance of discourse regarding teaching of Tajwid science, this chapter takes up three discussion topics to restart research and pedagogical discussion in this field. The chapter explains the 'questioning principle' in the Qur'an and the Qur'anic view of contemplative thinking as a way to search for knowledge, and tries to clarify the issue of striking a balance between questioning Tajwid teachers' information and respecting them, in the understanding that questioning and the concept of respecting teachers are not going against each other.

## **2.1 Teaching Tajwid in the UK**

Because Tajwid science is part of Islamic religious education, it is important to have a general idea about how this type of teaching is done, in Britain as elsewhere. Many British Muslim parents would be happy if their children were able to study Arabic in school and receive some Islamic religious education to enrich their understanding of their faith. Baumann (2015) stated that there are usually small local schools providing religious education annexed to mosques or Muslim community centres. These schools are usually led by the imam of a local mosque and function as supplementary schools for students from the neighbourhood, who attend either a couple of hours each day after school or for longer sessions on weekends. The Imam might be assisted by theologically trained Alims and Alimahs and by community volunteers. Students gain basic knowledge and are taught to read and write Classical Arabic, so as to be able to read the Qur'an. They might be taught Tajwid. At some madrasas, students might be told selected stories from Islamic history.

However, according to one study about British Muslims and education (Open Society Institute 2005), the quality of education provided in mosques and other Islamic schools has often been considered significantly substandard. The facilities and resources are often inadequate, the teachers are unqualified and the methods include rote learning and strict discipline. In addition, in the past, many private Muslim schools have received critical reports from the Office for Standards in Education, Children's Services and Skills (Ofsted), particularly because of poor buildings, inadequate resources, inexperienced management, unqualified teachers, and the low level of general education that they provide.<sup>16</sup> Furthermore, Baumann (2015) maintained that his book on Islamic education in the UK responds to dissatisfaction with available education among many young Muslim men and women and that it is essential to demonstrate the importance of teaching and learning Islamic studies. He argued that there is a greater need to understand the standards of Islamic education. Baumann (2015) stated that in addition to the shared concerns of Islamic curricula, education in Islamic contexts is often similar because of the introductory level at which such education functions, the lack of space for critical engagement, and the fact that students are expected to simply accept what they are taught.

During my investigation, I gained access to Jamia al-Hudaa College in Nottingham, which considers itself the oldest and the best of the East Midland Islamic schools. I had previously spent five years teaching at the college. It is a boarding school with more than 200 students from different parts of the UK and continental Europe. My

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<sup>16</sup> British Muslims and Education, [Internet]. [cited 2017 February] available from [http://www.fairuk.org/docs/OSI2004%207\\_Education.pdf](http://www.fairuk.org/docs/OSI2004%207_Education.pdf)

investigation explored Tajwid teaching at this school, where I observed some Tajwid teachers in their classes, watching their teaching methods and engaging in discussions with students and teachers.

Next, I conducted a questionnaire survey with 80 students enrolled in the Islamic studies program at this college. The students ranged in age from 12 to 16 years, and were ideal participants for my purposes because the college is a boarding school and the students came from numerous parts of the UK, including Newcastle, London, Bradford, Birmingham, Sheffield, Newcastle, Aylesbury, Swindon, Oxford, Cardiff, Rotherham, Manchester, Peterborough, and Derby. Consequently, I asked them for contact information on other students in their residential areas, and they introduced me to another 100 students of Tajwid science that they knew from previous schools and Tajwid classes taught in mosques in their hometowns. I used the same questionnaire to collect data on those 100 students through indirect contact by phone or through my students or their friends (passing on the questionnaires indirectly). Ultimately, the total number of respondents to the questionnaire was 180 students.

The questionnaire consisted of five closed-ended questions and two open-ended questions, on two pages. The respondents were asked to indicate which statements came closest to expressing their opinions about the following issues related to learning Tajwid: respondents' ability to introduce their methods of recitation, their Tajwid teacher's ability to deliver subject matter, their understanding of the subject and its main principles, and their understanding of the textbooks on the subject. In the analysis, the questionnaire data were converted into percentages, which indicated the following outcomes:

- At the start, 100% of the respondents did not mention any particular way of recitation that they had ever used to learn Tajwid science.
- Table 1 shows that only 5% of the respondents reported that they believed they had to learn Tajwid; 20% reported that they did not believe they had to learn Tajwid; 65% reported that they did not know whether they had to learn Tajwid, but believed that it was important; and 10% reported that they knew it was important.

**Table 1 Responses on beliefs around whether students had to learn Tajwid**

<b>Response</b>	<b>Number of cases</b>	<b>Percentage (%)</b>
Believed that they had to learn Tajwid	9	5
Knew it was important	18	10
Did not know whether they had to learn Tajwid	117	65
Did not believe that they had to learn Tajwid	36	20
Total	180	100

- Furthermore, 16.67% reported that their teachers' explanations were very clear and another 16.67% reported that they were somewhat clear. However, 58.33% of the respondents reported that their teachers' explanations of the subject were somewhat unclear, and 8.33% that they were not at all clear.



Table 2 Opinions on teachers' clarity when explaining Tajwid

<b>Response</b>	<b>Percentage (%)</b>
Extremely clear	None
Very clear	16.67
Somewhat clear	16.67
Somewhat unclear	58.33
Not at all clear	8.33
Total	100.00

- In addition, only 8.33% of the students reported that their teachers were extremely knowledgeable about Tajwid; 25% reported that they were very knowledgeable and 41.67% that they were somewhat knowledgeable. On the other hand, 16.67% reported that they believed that their teachers were not particularly knowledgeable and 8.33% that they were not at all knowledgeable.

Table 3 Opinions on the extent of teachers' knowledge

<b>Response</b>	<b>Percentage (%)</b>
Extremely knowledgeable	8.33
Very knowledgeable	25.00
Somewhat knowledgeable	41.67
Not particularly knowledgeable	16.67
Not at all knowledgeable	8.33
Total	100.00

- However, 83.33% of the respondents reported that their teachers were only somewhat concerned whether they were learning the material. About 8.33%

reported that they were very concerned and 8.33% that they were not particularly concerned.

Table 4 Opinions on teachers' concern about whether students were learning the material

<b>Response</b>	<b>Percentage (%)</b>
Extremely concerned	None
Very concerned	8.33
Somewhat concerned	83.33
Not particularly concerned	8.33
Not at all concerned	None
Total	99.99

- On whether they would recommend their Tajwid teachers to other students, 42% were neither willing nor unwilling to do so, while 33% were not willing and 25% were willing.

Table 5 Willingness to recommend Tajwid teachers to others

<b>Not willing (%)</b>	<b>Not confident (%)</b>	<b>Willing (%)</b>
33	42	25

These questionnaire results support the idea that learners are not very satisfied with their Tajwid instruction or with learning conditions. However, the goal of Muslims to read the Qur'an exactly as it was revealed to the Prophet Muhammad cannot be achieved without using an entire systematic method of recitation when reading it. Accordingly, the fact that 100% of the respondents failed to mention any particular way of recitation of the Qur'an shows that there is considerable confusion and misunderstanding of Tajwid science and its rules. This finding on its own confirms

the inadequate performance of Tajwid teachers, a result confirmed by the results of the next two questions: 65% of the respondents did not know whether they had to learn Tajwid in order to read the Qur'an correctly, and 58.33% reported that they believed that their teachers' explanations of the subject were not particularly clear. None of the respondents reported that they believed that their teachers were extremely able to clearly explain the course material.

However, the Tajwid learners did report that their teachers were knowledgeable to some extent (41.67% chose this option) and had some interest in their learning (83.33% reported that their teachers were somewhat concerned whether they were learning the material). Moreover, as noted, 25% would recommend their teachers to others.

The last three results about the students' feelings regarding their Tajwid teachers lead us to the understanding that most respondents are dissatisfied with their Tajwid learning. These results leave open the question of the adequacy of Tajwid teachers' knowledge and understanding of the subject, their qualifications, and the sources of their knowledge.

To understand the learning situation at a deeper level, I organized a group meeting with six Tajwid teachers: two from Nottingham and one each from Birmingham, Bradford, Sheffield, and Manchester. The participants were familiar with Tajwid science, known for their ability to respectfully share their opinions, and willing to volunteer their time. The meeting was an open discussion to diagnose difficulties in teaching Tajwid and develop solutions to improve Tajwid teaching. The Islamic

organization at Jamia al-hudaa College was very interested in this research, and offered information technology department facilities for the group meeting and some of the other research activities.

To generate the maximum number of different perceptions, opinions, beliefs, and attitudes towards teaching Tajwid science, the group meeting was planned so that the participants would engage the following seven exploratory questions. All of the participants agreed to read a few lines of the Qur'an so that I (a person qualified with the *Ijāzah* certificate<sup>17</sup>) could assess their respective levels of recitation expertise, because none of them held the certificate.

1. How do you describe your ideas about Tajwid science?
2. How do you describe your way of teaching Tajwid?
3. How do you feel about yourself when you explain your Tajwid lessons?
4. How do you feel when you are unable to answer students' questions?
5. How do you solve the problem of not being able to answer students' questions?
6. What reactions do your students have during the lessons?
7. What are your references for teaching Tajwid science?

As chapter 3 of this research confirms, English books on Tajwid are unable to present Tajwid science adequately, because, as the group meeting results confirmed, teachers did not have a complete, comprehensive view of the principles and subjects of Tajwid science. They could define it exactly as most books about Tajwid do, but

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<sup>17</sup> This certificate approves the holder as an expert in Tajwid science.

could not satisfactorily explain their definitions. Their teaching methods as they represented them consisted of nothing more than the same approaches used by their own Tajwid teachers. The implication seemed to be that students must memorize information presented to them even without full understanding of it, and must apply Tajwid rules to their Qur'an recitation by repeating after and trying to emulate the teacher.

All of the teachers stated that it was somewhat embarrassing to be unable to explain every Tajwid rule; however, they also stated that this was the way they themselves had first studied Tajwid. They stated that they believed that it was not important to explain every Tajwid rule because Muslims believe that the Prophet revealed these rules to them and that the Qur'an contains the perfect words of God, meaning that students must apply the rules even without fully understanding the reasons behind them. For instance, learners have to stretch the sounds of the long vowel letters in different ways depending on the position of the letters in the words, but their teachers believe they do not need to know why or what factor determines this. However, the teachers nevertheless preferred knowing the reasons and providing them to their students, based on the original Tajwid references in Arabic.

The teachers described the students' reactions during the Tajwid lessons as mostly happy to learn Tajwid and excited about correctly reading their Qur'an, but also noted that the students seemed to feel disappointed when reading was so difficult and complicated as to require a huge effort to perform. Some of the students became good readers after very long hours sitting with the use of tapes of the Qur'an for

repetition. However, they were also disappointed that it was so difficult to memorize not only the rules but the reasons behind them.

Regarding the teachers' recitations, I found that all of them made many major and minor errors regarding the Tajwid rules and the Arabic pronunciation.<sup>18</sup> Last, most of the teachers used *Easy Tajwid* by Syed Hussain (1996) and *A Course in the Science of Reciting the Qur'ān* by Muhammad Ibrahim H. I. Surty (1992) as their references for teaching the Tajwid science. One teacher stated that she used her Tajwid notebook when she studied Tajwid because she believed that these textbooks are not clear enough to use in teaching, and the other teachers agreed.

The results of the telephone interviews with people in 20 Islamic centres, in Nottingham, Birmingham, London, Manchester, and Sheffield, regarding Tajwid teachers' qualifications and sources of knowledge indicated another unfortunate sign that the teaching of Tajwid science in the UK is inadequate, because only one teacher across all of them had an Ijāzah certificate. Although most of the other teachers were memorizing the entire Qur'an, nevertheless, they did not know the meaning of the word 'Ijāzah'. However, all of them claimed to be experts in the study of Qur'an recitation. Most of the Tajwid teachers whose organizations responded to the study's questionnaire were from an Asian background, in Pakistan, India, or Bangladesh. The works by Hussain (1996) and Surty (1992) mentioned above were the main teaching references for the most of them, used in seven and

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<sup>18</sup> Errors in Tajwid rules are considered minor errors, but errors in sounds' pronunciations are major errors.

nine centres respectively; however, each of the following books<sup>19</sup> was also used by one centre.

- *Asan Tajwid* by Muratab Mawlānā `Abd al-Wahhāb Shāh (2012).
- *Simplified Rules for Reciting the Holy Qur'an* by Crown Mines (2002).
- *Tuḥaft al-Tajweed* by Muftī Moḥammad Shiblī Bin Shamsul-`Arifeen
- *Tajwid Ul-Qur'an* by `Abdul-Fattāḥ Ashraf (1989).

In higher education, according to a search of course curricula in some Islamic studies departments at UK universities, such as Markfield Institution of Higher Education (whose courses were recently validated by Newman University), Birmingham University, the University of London (the School of Oriental and African Studies), the University of Leeds, the University of Exeter, and so on, Qur'an recitation might exist in their courses in introduction to the Qur'anic sciences; however, it is otherwise almost invisible as a scientific discipline.

## **2.2 Essential Good Practices in Education**

In order to recognize the good practises in Tajwid teaching, it is important to identify the good practices in education. Clark (1981) explained that teaching methods are the means by which teachers try to bring about desired learning. Fleming (1964) stated that teaching is a challenge, not a chore, which converts logical arguments into researchable problems. However, the present study's results found that Tajwid teaching and learning need better-trained teachers and better-trained leaders of the Islamic organizations, because Tajwid is a shared goal. Therefore, Muslim

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<sup>19</sup> These books are evaluated in Chapter 5.

institutions should invite Tajwid teachers to give feedback on various aspects of quality and curricular issues, to contribute to the improvement of Tajwid teaching.

To do so, Tajwid teachers must think developmentally, which begins with a clear understanding of the learning skills that students have and need. To help students progress towards more sophisticated skills, teachers must stay current in their field by keeping in touch with teaching developments; this can be done by participating in seminars, courses, and conferences that focus on learning and teaching. Critical discussions with colleagues might also be useful to help enrich teachers' practices. According to Weimer (2013), it will help teachers consider their roles if they use checklists of effective strategies to enhance students' learning as a way of supporting the teachers to think about their teaching practices. According to Rogers (2010), during teaching, it is important to show concern towards learners, be sensitive, and provide support. Teachers will do well to vary their teaching methods and continue developing their skills as they continue to teach, rather than continuing to use the same methods and attitudes previously evident—in this case, previously used by Muslims to educate learners in Tajwid.

In addition, Tajwid teachers must master skills to help them work with different kinds of learners and demonstrate their knowledge of their techniques. Ulich (1971) emphasised that a teacher should be resourceful with every principle he or she teaches, in order to enable students to learn as much as his or her cleverness, abilities, and skills permit, and that teachers should select the best available teaching methods and academic tools to help teaching become more enjoyable and useful, so that students' thinking can be focused and modified to enhance learning, increase



success, and improve the quality of students' experience. Therefore, teachers should pay attention to studies that clarify good educational practices and attitudes.

First, clarity of purpose around the content and goals are very important for teaching practice. Teachers should demonstrate accurate, clear classroom instructions, with accepted ethics, by sticking to the point and not causing confusion. Teachers must design and establish learning objectives and outcomes to identify the skills that the students need to achieve by the end of the course.

Learning is a process of intellectual development, which benefits from mutual respect, trust, and open communication in an environment where students can discuss their concerns, misunderstandings, values, and beliefs with their teacher, so that the teacher can get to know the students in a safe environment where students feel able to indicate when they need help. To this end, teachers should have good communication with learners; Pauley (2009) identified communication in class as the outcome of a number of interrelated activities, all of which were needed for communication and hence learning to be successful. Curzon (1997) identified communication as a matter of imparting, sharing, transmitting, revealing, and conferring, all of which are important to transmitting and receiving information that influences behaviour and achieves desired results.

The teacher's personality is another critical element of the teaching process, and one that is very important in order to communicate effectively with learners. According to Eble (1976), teachers with personalities that are agreeable to their students will be more successful and effective. Teachers without good communication skills cannot

achieve good teaching aptitude because of their inability to understand learners' individual needs. According to Walvoord (2010), students' feelings of isolation are the main reason they leave school, and good communication helps them get through their difficulties. Therefore, contact between students and teachers should be encouraged through rapport-building, with the aim of fostering the students' success.

Teachers can achieve good communication skills using a variety of strategies. First, they should know their students' names and provide them with support and help. They should have regular office hours and seek out students who are having problems. Teachers can talk to learners on a personal level, learn about their educational interests, and share personal experiences and values with them. In addition, teachers can personalize feedback on student assignments and encourage them to present their views and participate in class discussions. Curzon (1997) explained a variety of modes of classroom communication, such as facial expressions, voice modulation, expressing facts and opinions, commenting on opinions and questions, replying to questions, posing problems, and so on. Most importantly, teachers must know the appropriate mode of communication to employ based on the students' responses and reactions. Pauley (2009) confirmed that teachers must understand students' different personalities and types to successfully communicate with them, and should be able to change their own outlooks and behaviours to help students achieve their motivational needs positively.

To achieve the best communication with learners, teachers should respect diverse talents and attend to all of the learners in the class,<sup>20</sup> with their different ways of learning. Students bring their own talents and learning styles to the classroom, and need opportunities to express those talents and to learn in ways that work for them. Hamīdah (2003) described the teacher as a tool to reveal knowledge through individual methods and techniques, including verbal, mental, social, and physical activities. For example, to address a variety of students, teachers might select readings and design activities related to the students' backgrounds or provide extra materials or activities for students who lack essential background knowledge or skills. They might encourage students of different racial or cultural backgrounds to share their viewpoints on topics discussed in class, use collaborative teaching and learning techniques, match students who complement each other's abilities, provide problems with multiple solutions, or guide students with all of the principles that are practised.

According to Prichard (1994), Thomas G. Carskadon maintained that when teaching students with different types of learning preferences, in addition to interaction activities, it is better to use action activities where students are encouraged to work in teams, such as cooperative learning groups. Supporting student teamwork improves students' communication and increases learning. The characteristics of good learning are that it is collaborative, social, and more effective in elevating student learning. Working together helps students think aloud, learn concepts, and develop applications of their learning. Furthermore, it improves thinking and

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<sup>20</sup> Seven principles of good practise, [Internet], [cited 2017 March] available from <http://www.utc.edu/walker-center-teaching-learning/teaching-resources/7-principles.php>

understanding, and helps students participate in activities that encourage them to get to know each other. Learning in groups also encourages students from different racial and cultural backgrounds to share their viewpoints on topics covered in class. This way of teaching also helps students to respect each other, learn how to criticize ideas, listen actively, in addition to seeking to understand before being understood, contribute to group discussion, keep an open mind, and share responsibility. Finally, cooperative learning benefits students by making them care more about their learning because of the interdependent nature of the process, and is more enjoyable because there is no competition placed upon them.

Maintaining learners' concentration using amusements is very helpful in teaching. Lazear (1999) maintained that holding the students' attention is the most important way to help them discover the surprising and interesting aspects of a subject, and that the more the student can pay attention to the teacher, the more he or she will be able to enjoy and understand. Teachers could tailor their teaching to the students' immediate environment and delight them with interesting activities, because taking a commanding manner in teaching reduces student motivation. Thus, a sense of sympathy with learners is essential, and in general teachers should demonstrate pleasant behaviours and traits to obtain positive effects. Teachers should moderate appropriately, overlook students' faults, forgive their mistakes, consult their opinions, and never put distance between themselves and the students. Strict or harsh acts will create distance between teacher and learners, impairing the learners' ability to gain benefits from the transmitted knowledge.

Teachers should offer activities and experiences that give students control over decisions, motivate the students, give them some decision-making power, and identify when and how their motivation is influenced as a result. Stone (1971) stated that gaining knowledge or virtue should not be the ultimate end of education, as the highest knowledge is about dealing with life without accessories, developing students' relationships with the world around them through activities that shape their personalities and enable them to organise their ideas. In addition, dealing with their own lives should be the goal of learners' education and should lead them into successful relationships with the world in which they live. In this sense, the goal of education is not so much to increase knowledge as to create possibilities for invention, discovery, and new experiences. Therefore, teachers must involve students in decision-making and encourage active learning through the investigation of certain topics or assignments. Students cannot learn as much by simply sitting in classrooms listening to teachers and memorizing prepared assignments.

One of the best ways to accomplish a learning objective is through assignments, because students must explore and work in their discipline without its being easy or difficult (Alexander 2004). Weimer (2013) argued for promoting students' critical thinking rather than directing their learning, because learners cannot invent knowledge, instead constructing it by positioning new knowledge in relation to known ideas and, thereby, making sense of the new information<sup>21</sup>. Furthermore, teachers should not tell students too much, but should back away from excessive

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<sup>21</sup> Alexander, Bryant K, and others, Performance theories in education, Power Pedagogy and the politics of identity [Internet] Place, 2004.[cited 2017 January] available from [https://books.google.co.uk/books?id=D9SRAGAAQBAJ&pg=PA38&dq=Harrison-Pepper,+S.+\(1991\).+Dramas+of+persuasion:&hl](https://books.google.co.uk/books?id=D9SRAGAAQBAJ&pg=PA38&dq=Harrison-Pepper,+S.+(1991).+Dramas+of+persuasion:&hl)

explanations so that students can discover more. Telling too much could become a vicious circle. Instead, teachers must allow students to use course content to explore how a discipline works. Additionally, Weimer (2013) maintained that learners must be able to talk about what they are learning, write about it, relate it to experiences, and apply it to their daily lives; that they must make learning a part of who they are; and teachers must ask students to relate what they are learning to something in real life through activities (e.g. journaling), provide real-life case situations, and encourage students to suggest new readings, projects, and course activities. They can use web-based case studies so that students can practise new thinking skills, and can encourage students to respectfully challenge the ideas of their teachers, other students, and concepts presented in readings or other course materials.

A strategy for class discussions is important to develop students' sense of being responsible for their learning, confidence, and thinking skills; it also increases students' motivations to study hard and participate often. Initially, the teacher must plan appropriately for the lesson to focus on the goal and avoid wasting time. Stating the subject of the lesson and its references before beginning the lesson is also beneficial, because when students are not prepared, discussion may be unsuccessful. Teachers can also work in positive ways by giving the students control of the discussion, while teachers can clearly demonstrate their ideas and explanations after elucidating right and wrong opinions at a later time. Teachers must respectfully accept a variety of opinions and occasionally summarise the results of discussions.

Using discussions in the teaching process has many educational advantages. It encourages students to respect each other and enables them to prepare for the lesson

through learning and thinking in groups. Learners come to understand how to conduct research and collect information, which in turn stimulates them mentally and enriches their knowledge. Moreover, they learn how to critique and analyse knowledge and to find sound answers. Most importantly, they come to understand that information might be found in a wide range of sources and that they must link their experiences to newly discovered facts. Additionally, class discussions locate students, instead of teachers, in the centre of the teaching process. This increases students' confidence, encourages them to devise experiments, assists them to share with and accept others, and helps them express themselves.

However, according to Armstrong (1978), teachers must be aware of some issues regarding the discussion technique, and should carefully watch their performance objectives and be aware of how to solve problems as their level of achievement advances. For example, teachers must avoid focusing on the students that might be the best or strongest in discussions and instead must give everyone an equal chance to participate according to their level and learning profile. In addition, teachers should arrange questions logically by moving from basic to advanced knowledge until students can arrive at the right answers and avoid off-topic discussion. It is essential that teachers avoid excessive involvement in a discussion, although they must maintain control of it to keep it moving in the right direction and to ensure that the most important points are covered.

Bruner (1966) confirmed that effective discussions depend first on how well teachers clarify their goals and carefully plan appropriate strategies to achieve them. Bruner (1966) insisted that teachers should push students to use their experiences to seek the

information needed to solve problems. According to Curzon (1997), a successful discussion depends on a teacher's skilful use of questions to provide a pleasant study environment and develop positive relations between teachers and students. The teacher needs to know how to 'free' learners by leading them into fruitful areas of discussion where they can use questioning procedures on the subject matter through one-on-one interactions.

It is important for a learning environment to inspire and motivate students in order to encourage independent learning and help develop critical thinking (Bruner 1966); thus, rather than simply presenting facts, teachers should open up discussion and lead students to the necessary information by teaching them how to participate in the process of establishing knowledge based on analysing the data in order to make sense of them, which leads to improved understanding. Discussion is not particularly successful when teachers let students wander without direction, when they fail to reinforce the content, or when students are unprepared. Then, students may come to believe that their time has been wasted. A discussion strategy allows students to learn from each other and allows teachers to assess how well students understand content and concepts (Fleming 1964). In discussions, students cannot sit back and wait for the teacher's answers, but must put in an effort to discover their own solutions. Discussions provide students with feedback on their fumbling ability to articulate understanding of difficult ideas, and help them learn how to read critically, how to formulate questions, and to appreciate what the important questions are.<sup>22</sup>

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<sup>22</sup> *Handbook of College Teaching: Theory and Applications* edited by Prichard and Sawyer. Edited by Keith W. Prichard, Robert McLaran *Handbook of College Teaching: Theory and Applications*, [Internet] Place, 1994, [cited 2016 December] available from [https://books.google.co.uk/books?id=oqdvGgSA2goC&pg=PA452&dq=Jacobs,+L.C.,+and+Chase,+C.I.+\(1992\),++Developing+and+Using+Tests+Effectively&hl=en](https://books.google.co.uk/books?id=oqdvGgSA2goC&pg=PA452&dq=Jacobs,+L.C.,+and+Chase,+C.I.+(1992),++Developing+and+Using+Tests+Effectively&hl=en)



Furthermore, information and communication technology and multimedia resources are essential to teaching practice if the teacher is to avoid students' disengagement. Teachers can use Internet technologies to provide students the chance to choose learning experiences that fit the way they learn. Technologies such as e-mail, computer conferencing, and the Internet offer many opportunities for students and faculty to converse and for students to communicate openly without fear that other students can overhear them. E-mail in particular also gives students more time to think about what they want to say. Teachers can use technology to simplify the process of submitting and returning students' assignments and, if possible, make themselves accessible by email, text messaging, and/or phone. Using these new alternatives to face-to-face communication, interaction should increase and should engage more students in the classroom (Walvoord 1992).

Instructional design is one of the most important teaching practices. It includes designing lesson content, teaching methods, and assessment policies. Orenstein (2000) emphasised that any decisions about curricula and instructional methods should be made centrally to ensure that students receive equal opportunities regardless of their socio-cultural backgrounds. For example, teachers should explicitly state the topic content being covered in a structured way, should not switch to another topic without warning that they are doing so, and should explain the reasons for such a change. They must present plenty of complete, accurate facts and evidence, not just theories and concepts. According to Weimer (2013), teachers should do instructional design work more carefully with an eye to the instructional design aspects of the teacher's role is that of an integral part of learner-centred approaches, and all these aspects influence learning.

Outcomes should be addressed and assured through tests and assignments. Weimer (2013) maintained that teachers must think about the sequence of activities, assignments, and events that move students along a skill development trajectory in order to help them become able to learn how to ask probing questions, construct analytical arguments, etc. Teachers must provide plans, schedules, outlines, and assignments well in advance; they should not change plans unnecessarily; and they should draw clear conclusions whenever possible and appropriate. They must give students time to think and read beforehand about the things that they need, and must not demand answers without giving students time to think. They must present theories and concepts as well as facts and plentiful opportunities for creativity, challenges, and problems, include thought questions on tests, use of new approaches, and inclusion of plenty of discussion.

Evaluation and assessment techniques are a very important aspect of instructional design. Methods of evaluation should be of concern when providing varied activities, because teachers should ensure that evaluation procedures address the outcomes. According to Barnes (1976), assessment is the best way to determine how much learning has occurred, by observing how successfully students can cope with tasks that require learning by testing, and the right assessment helps teachers plan effective methods to improve teaching. Furthermore, evaluations should be realistic, and should be discussed with students to give them on-going feedback to allow them to address problems or gaps.

‘Feedback’ refers to any means of informing a learner of their accomplishments and of areas needing improvement. Students need appropriate feedback on their performance to help them reflect on and evaluate their current knowledge and capabilities and what they still need to work on. Furthermore, praising positive performance through encouraging feedback and celebrating students’ achievements means the world to them. However, feedback is often taken for granted during the teaching and learning process (Chickering and Gamson 1987).

In their feedback, teachers must provide informative comments that show the students their errors and give suggestions on how to improve. This should include discussion of the results of class assignments and tests with the class and individual students. Teachers should return grades on assignments, projects, and tests in a timely way, with descriptive details; saying ‘correct’ or ‘incorrect’ is not enough; students also need opportunities to provide feedback to their teachers, so that they can adjust the learning process, materials, and instructional methods accordingly.

### **2.3Implementation of Arabic in Qur’an Recitation Teaching**

To satisfy the special needs of students learning Qur’an recitation, it is crucial to learn Arabic. Ould Bah (1998) confirmed that Muslims have no option but to learn the Arabic language to the best of their abilities. Moreover, to learn Tajwid science, teachers and learners must practise Arabic sounds as well. Nonetheless, to facilitate the recitation of the Qur’an by non-Arabic speakers, irregular and illogical methods have been employed, such as Romanization of the Qur’an (see Chapter 5 for more details).

To resolve the language problem and learn to read the Qur'an in its original language, many English-speaking students in Tajwid classes use books in which the Qur'an is transliterated and written in Roman letters. However, even if such books could solve the problem of reading in a different language, they could never resolve other issues related to understanding the science of Tajwid and its rules.<sup>23</sup> On the contrary, this method causes more confusion, not only for understanding Tajwid rules but also for reading the Arabic alphabet, since its sounds and characters do not correspond directly to the Roman ones, and many writers misunderstand this system. For instance, one system of Romanization uses 4 English letters to present the sounds of 8 Arabic letters by placing dots on the top of each of the four letters, as in Table 6 below.

**Table 6 System of Romanization for some letters**

Language	Letter 1		Letter 2		Letter 3		Letter 4	
English	Ṭ	T	D	Ḍ	Ṣ	S	Z	Ẓ
Arabic	ط	ت	د	ض	ص	س	ز	ظ

However, al-Nadawī (1979) ignored the dots representing the letters and used the same four Roman letters to represent the 8 letters, as shown in Table 7 below, confirming that the system described just above has not been accepted well by writers.

**Table 7 Complicated transliterations between some English and Arabic letters**

Language	Letter		Letter		Letter		Letter	
English	T		D		S		Z	
Arabic	ط	ت	د	ض	ص	س	ز	ظ

<sup>23</sup> Chapter five 5.6 clarifies this issue in detail.

In addition, this system of Romanization assigned confusing sounds to some other Arabic letters, as shown in Table 8. The resulting correspondences are not even close to the right sounds of the Arabic letters, and so many non-Arabic speakers do not succeed in pronouncing the right Arabic letters.

**Table 8 Confusing transliteration of some Arabic letters**

Language	Letter	Digraph	Digraph	Digraph
English	A	KH	DH	GH
Arabic	ع	ح	ذ	غ

In addition, some English authors have made various errors in their descriptions of Arabic letters as they invented their own ways of transliteration. Shāh (2012) made errors on some letters' sounds in his book, *Asan Tajwid*, such as the thick Dād letter (ض), which he presented with the sound Zād, and the thick Dhā (ظ) presented as Zā. He did not attempt to describe the correct sounds, and most of his letters' sounds were incorrect. Mines (2002) stressed the importance of using the letters' sounds correctly; otherwise, the meanings of the Qur'an's words would change.

Papers (1984) stated that directly dealing with a new language's characters removes the surprise presented by its writing system and dispels the fear of studying in a new language. Also, using the correct, distinctive sounds and shapes as opposed to approximations or native-language substitutes allows the recruitment of the senses of hearing and sight in a way that fosters bimodal learning—the learner can access the language in two stages: the silent mental stage, when he or she considers and remembers the forms of the letters, and the auditory stage, when the he or she reads aloud or sounds out the letters. This eventually leads learners to be more comfortable

with the new language. Accordingly, to understand the rules of Qur'an recitation, it is important to know Arabic letters' articulations and attributes. Learners will not be able to apply the rules of Tajwid if they do not use Arabic letters as their shapes and sounds because Arabic letters are the objects of the Qur'an recitation science.

Al-Zarqānī (1995) confirmed that using transliteration the wrong way might change the words and the meanings of the Qur'anic texts. For instance, this system addressed the English digraph *kh* to indicate the Arabic letter خ. However, according to my own teaching experience, few or no Arabic-speakers can pronounce the correct sound of خ; instead, they pronounce the sound of a different Arabic letter, *kaf* ك. This gives rise to changed meanings as mentioned. For example, the meaning of the word خاتم *Khātam* (*al-Baqarah*, Verse 40) is 'the last'; however, when the learner reads the *kh* digraph as *kaf* ك to pronounce خ, the word is changed from خاتم to كاتم *Kātam*, which means 'to hide a secret', which is not the intended meaning of the verse. Accordingly, the *kh* digraph doesn't help learners pronounce the true sound of letter خ, but makes it more complicated.

Ultimately, there is a special relation between the Qur'an and the Arabic language, a fact, confirmed more than once in Qur'anic verses, such as Verse 195 in Surah al-Shu'arā', where it is said the Qur'an was revealed to the Prophet Muhammad in a clear Arabic tongue, the language of his tribe. To transmit the message correctly to the people, one must first be able to understand the message (al-Ṭabarī 2000). In light of this, writing Qur'anic words using English letters or the letters of any other language in order to master the science of Qur'an recitation is insupportable. It is important to learn the basic principles of reading in Arabic, and no other options are

acceptable from a religious perspective as well as a linguistic one. Additionally, if every non-Arabic-speaking Muslim used his or her own native language's letters to write the Qur'an's words, then different versions of the Qur'an would appear which would result in changes to and mistakes in the true text.

Throughout Islam's history, many non-native-Arabic-speaking Muslims have spoken Arabic just as well as they spoke their mother tongues. Some were among the greatest scholars in the Muslim world, and published many of the most important Islamic books in Arabic. One such is Abū Ḥanīfah al-Nu'mān (699–767), a Persian and one of the most famous scholars of Fiqh (Islamic jurisprudence). He established a particular way of conducting Fiqh that is still practised by many Muslims, including in some Arab countries, such as Egypt. According to Abū Zuhrah (2008), Abū Ḥanīfah memorized the whole Qur'an by heart, according to the recitation of `āsim Ibn Abi al-Nujūd. There is also Isma'il al-bukhārī (809–869), from Uzbekistan. He is considered the greatest scholar of Hadith by Muslims, and his collection of traditions about the Prophet, *Ṣaḥīḥ al-Bukhārī*, the most authentic and important book on Islam's history, According to `Tir (1979), at the age of ten he memorized the whole Qur'an by heart, and then started to memorize the Prophet's traditions.

Knowing Arabic is important so that learners can use their skills to test and analyse the main meaning for them of information on Tajwid from Arabic sources. Otherwise, non-Arabic speakers would remain dependent and follow other people. The people that they follow might not be able to correctly analyse information, and, in addition, people who speak different languages and live in different environments

have different ways of thinking. However, thousands of non-Arabic-speakers around the world, in places such as India, Turkey, and Southeast Asia, memorize the Qur'an in Arabic. Some of these people can read the Qur'an and use different ways of recitation, but they do not understand it. One might think that Muslims who have carefully memorized the Qur'an would be able to put comparable effort into understanding the Arabic language.

## **2.4 Implementation of English in Teaching Tajwid in the UK**

English is the spoken language of the British Muslims and the main language of communication in the UK, so teachers of the Qur'an in the UK must be familiar with English. However, many Tajwid teachers do not have a good grasp of English, and must work hard to develop their English skills, or they will be insecure in their teaching process. According to al-Ḥimūz (2004), a teacher's loss of confidence in her or his ability to teach can lead to failure of the entire educational process, because the teacher will not be able to effectively pass on his or her knowledge, convey the nature of the subject, or ask the necessary questions. Furthermore, students will be unable to participate in classroom activities that could help them acquire and refine understanding of the key information. Al-Ḥusbān (1996) stated that good communication is needed in study environments in order for the student to comprehend the teacher and the subject, while Faraj (2003) asserted that there is a strong connection between language and intelligence, because the ability to understand relies on comprehension of the language (e.g., English) used in teaching (just as progress in understanding the Arabic language leads to better comprehending Tajwid science).



Among the present study's interview participants from Muslims organizations, one, an Arab, had the highest level of qualification in Tajwid, but was unable to convey her knowledge effectively because she was not confident in her English-language speaking skills. Papers (1984) claimed that language is a mode of communication that links nations and makes them eager to introduce themselves to others, to develop and to make themselves known. However, teaching, including Tajwid teaching, also becomes more challenging in the UK because of the fact that teachers and students have a wide variety of linguistic backgrounds. English should be the language of communication between them, as the language of the Qur'an is completely different from any modern spoken language, including Modern Arabic.

## **2.5 Good Practices of Teaching Tajwid Science**

This section considers the role of Tajwid teachers and the ways that they can perform to motivate students, achieving the goal of making knowledge of Tajwid science comprehensible. Islamic history shows that the beginning of Islamic tutoring consisted of teaching of Tajwid science, and early Muslim educators had individual ways of teaching Tajwid. Unlike today's Muslims, the first age of Muslims did not need to expend major efforts to learn Tajwid; they only needed to know the special revealed ways of reading the Qur'anic texts, because they were Arabs who naturally spoke the language of the Qur'an, Classical Arabic.

For instance, early Muslim did not need to know how to spell the letters as thick and thin sounds because they were already doing it that way; they were not required to know the placements of the letters in their mouths to improve their pronunciation; and they did not need to know the letters' attributes or characteristics to know how to

use their mouths to produce correct Arabic sounds. All they needed was to get together in groups in a mosque or someone's house and practise reciting and memorizing the Qur'an with its revealed rules. Then, to protect this science and the Muslims' holy book, they needed to record its verses and compile them into chapters according to the revelations, as soon as they were revealed. The process of teaching Tajwid then subsequently involved orally passing Qur'an recitation from one person to another until everyone was familiar with it.

In contrast, today's Muslims, Arabic-speakers as well as non-Arabic-speakers, must study the Arabic letters' classical pronunciations and attributes before they study the rules of Qur'an recitation science and its different ways of reading, as today's Arabs are unable to speak Classical Arabic (unless they learn it). They speak dialects that are not in any way related to the Qur'an's words. In addition, non-Arabic-speakers are rarely able to speak any Arabic, which is true for most Muslims in the UK.

Informed by all this, the following are some essential principles and attitudes that this study suggests be adopted for Tajwid teachers and teaching.

1. Tajwid teachers should enthusiastically obtain official qualifications in Tajwid science, because such training is imperative to identify correct knowledge and sources and to pass on correct facts about this science. Highly qualified teachers are more confident in their subject and have a higher probability of being accepted, of being effective. Conversely, lack of subject knowledge could cause the entire educational process to fail. Al-Hussaini (2000) claimed, based on awareness of these issues, that it is important to be cautious when seeking an appropriate Tajwid teacher, because teachers

should have correct qualifications to avoid the serious consequences of learning Qur'an recitation incorrectly the first time. Al-Ḥussainī (2000) also advised non-native speakers to not assume that anyone who speaks Arabic or claims to have studied Tajwid is an expert, and that it is the learner's responsibility to verify that a Tajwid teacher has the right qualifications. Moreover, al-Ḥussainī (2000) maintained that the serious Tajwid learner should seek a certified Tajwid teacher who has received an Ijāzah certificate, because this certificate shows an unbroken chain of transmission going back to the Prophet.

2. Tajwid teachers should adopt a particular way of recitation when teaching Tajwid science to achieve the main goal of learning Tajwid, which is the perfect and precise reading of the Qur'an as revealed to the Prophet.
3. Tajwid teaching in the UK requires teachers to be proficient in English, so that they can communicate with learners, which will also bolster their confidence. No matter how well qualified the Tajwid teacher is, it will not matter if they are incapable of using the language of the learners in order to communicate with them.
4. Classical Arabic is the language of the Qur'an and the main language of Qur'anic sciences, including Tajwid. Tajwid teachers should have a perfect grasp of Classical Arabic to be acceptable as professionals. Otherwise, they should acknowledge that they are not professionals, and are teaching Tajwid according to their knowledge, which may have shortcomings (see for example Surty 1992, p. 13).

5. It is essential that Tajwid teachers very clearly indicate the principles,<sup>24</sup> purpose, content, and goals of the subject of Tajwid. Without the philosophy and concepts distilled in the principles, Tajwid would be a mystery and if teachers did not comprehend Tajwid principles, they would not be able to demonstrate correct methods or techniques in their teachings. Nor would interested Muslim audiences be able to recognise correct knowledge or the main theories in the field. Tajwid teachers must give their classes clear instructions that help the students comprehend what they must do to understand the lesson content. The assessments should state the topic content being covered and give accurate and complete details.
6. Tajwid teachers should have good communication skills and use them to show respect for all levels of talent and skill; they should use a variety of strategies to present an acceptable persona and to be able to keep the learners' concentration, to help teaching and learning be successful. Teachers must attend to all learners by using a variety of activities that serve a variety of ways of learning. In particular, teachers must use activities such as readings, design activities, and collaborative teaching or cooperative learning group activities, as the latter help students respect each other, learn ways to criticize ideas, listen actively, think aloud, improve their thinking and understanding, keeps their minds open, and share responsibility.
7. The Tajwid teacher's skill at maintaining learners' concentration through amusing and interesting activities is very important, because a commanding way of teaching destroys motivation. Muslims report that their Prophet was a

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<sup>24</sup> See the introduction of Chapter 1 for details on the main principles of Tajwid science as well as section 1.2 for the necessary qualifications to be an expert in Tajwid science.

living model of kindness and compassion when teaching his people their religion, regardless of the status or level of the learner (al-Buṭī 1991).

8. Teacher facilitation of critical thinking and class discussion gives students some control over teaching decisions. These practices are important to promote original thought and exploration in students rather than directing them in a top-down fashion. For example, teachers can use journaling, new readings, or online case studies to give students opportunities to practise new thinking skills and to help them read critically and to respectfully challenge the teacher's ideas and those of other students. Furthermore, class discussion allows students to learn from each other, and develops their confidence and sense of personal responsibility for learning. It helps them to study and participate more, supports them to more effectively participate in direct discussions, and clarifies their goals. The next section provides details about applying discussion techniques to Tajwid science.
9. Tajwid teachers should use computer technologies, such as e-mail, computer conferencing, and the Internet, which allow students to access and choose learning experiences that fit the way they learn and provide numerous opportunities to converse and think about what they want. See Chapter 3, section 3.7, regarding the use of technology as a resource to enhance and improve teaching and learning of Tajwid.
10. Evaluations and assessments are important tools that provide students with effective, accurate feedback. Assessment strategies should encourage students to deeply engage with the content, resources must be valid, and teachers should provide timely, helpful feedback to help students improve performance. In addition, teaching students how to self-assess can help them

practise independence. For example, to help students identify the correct sounds of letters, Tajwid teachers could present the correct and incorrect sounds and then clarify the correct sounds and explain the incorrect pronunciations. In Arabic, the thin sound of the *Kāf* (ك) letter and the thick sound of the *Qaf* (ق) are pronounced from the back of the tongue as it touches the upper palate. However, the thick sound is made closer to the throat, and the speaker must vibrate the air in that location by first holding it and then freeing it suddenly to make the sound; otherwise, the sound will disappear in the mouth. On the other hand, the thin sound is soft, made closer to the tongue, and needs continual airflow to push the sound out of the mouth or it will vanish. Knowing these details about the ways of pronouncing the two sounds helps learners practise them.

11. Students always need appropriate, frequent feedback on performance. Feedback informs learners of their accomplishments by assessing their knowledge and abilities, and gives them opportunities to perform and receive suggestions for improvement; in addition, speedy feedback is important for students to move forward. However, Tajwid teachers must avoid feedback labelling students' efforts 'correct' or 'incorrect', and should provide informative comments that illustrate the students' errors, for example by introducing learners to the right pronunciations in the mouth and guiding accurate articulation. At the same time, teachers should identify individual students' strengths and weaknesses in their performances and offer precise feedback about improvement.

## **2.6 The Importance of Discussion in Tajwid Teaching**

This section aims to confirm the importance of the discussion method in Tajwid teaching and to demonstrate that, similar to other subjects, Qur'an recitation science topics are amenable to discussion and are very interesting. Tajwid teachers should avoid presenting facts all the time, and should instead depend on the skilful use of questions to push students to use their experiences to discover the required details, helping them participate in the process of establishing Tajwid knowledge. Ennis (1969) stated that an argument's outcome, as a set of one or more premises and a conclusion, is supposed to follow from the premises; then, if the argument is valid through its true premises, the conclusion must be true. Three Tajwid topics, explained below, were selected as possible discussion topics:

- 1) Makhārij al-Ḥurūf.
- 2) Prolongation.
- 3) Assimilation of Nūn Sākin.

These topics are discussed below, Tajwid sources and teachers generally offer information on these to learners as facts that they need to accept without criticism, which has made these topics the most difficult in Tajwid science. However, some logical, easy questions have been arranged and suggested to encourage students to use their experiences and previous knowledge on the topics, to collect new knowledge. As a result, teachers must use their skills to ask clear, easy, simple questions. At the same time, questions should push learners to think critically, and discussions work better in this regard when they are not lengthy.

### **2.6.1 *Makhārij al-Ḥurūf***

Makhārij al-ḥurūf is the articulation of letters or the locations of the sounds of the letters in the mouth. Language teachers should pay attention to students during discussions on this subject. Below, are examples of discussions derived from my own experiences teaching Qur'an recitation science. They aim to identify the meaning of a sound in order help students see the importance of knowing the sounds' locations in the mouth, so that they can be used in different ways to produce different sounds. This kind of understanding can be gained through the following discussion template, which includes easy, interesting, and unusual questions in addition to amusing activities, to foster production of different sounds.

**What is the lesson about?** (Very easy question)

It is about the sounds' locations in the mouth.

**What is the letter?** (Easy and unusual question)

As students will learn during their preparation for the lesson, the answer should be: 'The letter is a sound'. The Tajwid references define the letter as a sound and nothing more.

**What is the sound?** (Easy, unusual, and interesting questions; begins to seem like a lesson on a coherent body of knowledge)

Perhaps the teacher cannot evoke correct answers from the learners, but he or she can push them to guess, think deeply, and become enthusiastic about the answer. The lesson stops when the sound is defined; to make the situation enjoyable and induce the students to pay attention, the teacher can create different sounds by



clapping his or her hands, knocking on the table, slapping the door, and so on. The teacher should ask the same question (What is the sound?) every time he/she creates a sound. Then, some learners might guess that the answer is ‘the air’, or the teacher might guide them to guess the answer by asking the following question.

**If we could empty this room of air for one minute, could we make or hear a sound?** (Easy question)

The answer is ‘no’, and, if the main question (‘what is the sound?’) is asked again, many learners might now guess that the answer is ‘the air’. Then, if so, the teacher should explain that ‘the air’ is not a complete answer, because sound is a vibration that travels through air and can be heard only when it reaches the ear. Therefore, the vibrations in the air in a particular location are the processes of making sound. Hence, the way of vibrating the air and the location of the air during the vibration when someone is clapping are different than when someone is slapping a door or knocking on a table.

The teacher should summarise this discussion’s outcome relative to his or her goal of defining with the students the sounds’ meanings and locations in the mouth, which is what is covered by makhārij al-ḥurūf, because letters are symbols representing sounds, which in turn are ways to use the air in different locations in the mouth to produce sounds. Unfortunately, this logical, clear explanation of articulation cannot be found in my reading to any Tajwid reference in Arabic or English.

Furthermore, this interesting principle can link to another complicated theme for Tajwid learners: letters' attributes. Makhārij al-ḥurūf is an excellent way to teach Tajwid learners how to perfectly pronounce Classical Arabic letters in addition to the related rules of Qur'an recitation, a point which the teacher can demonstrate as follows.

**How many makhraj (location) are there are in the mouth?** (Easy question)

Tajwid references mention 17 locations in the mouth for Arabic sounds.

**How many letters (sounds) are there in the Arabic language?** (Easy question)

The Arabic language has 32 sounds.

**If there are 32 sounds and letters in Arabic, how it is possible to have only 17 locations in the mouth for them?** (Unusual and wonderful question) **For example, in Tajwid science, the three vowels Alif, Wāw, and Yā are formed in one location in the mouth, named al-jawf.<sup>25</sup> So, the question is: How can we produce three different sounds in one location?**

At this point, it is important to state the answer, granting the value of the student's ideas and the truths of logic s/he has identified, and then draw a conclusion. So, the answer should be 'yes', it is one location and three letters; but there are three different ways of using the air in that location to create the different sounds. These processes are referred to as the sounds' attributes, and each sound has a unique process. Hence, for these al-jawf sounds, the air vibrates three different ways in the same hollow portion of the mouth, and, for example,

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<sup>25</sup> *Al-Jawf* is the hollow portion of the mouth.

the speaker must widely open the lips when pronouncing the Alif sound (like Aāāāāā), purse the lips in a round shape when pronouncing the Wāw sound (like Oūūūūū), and stretch the lips with the Yā sound as if smiling (like Eīīīīīī), which vibrates the air three different ways in the same part of the hollow portion of the mouth. Finally, the statement should not be complex, but clarified using a table or a list, such as Table 9 below.

**Table 9 Ways to use one location in the mouth to produce different sounds**

Articulations of Al-jawf sounds			
Aspect	Alif (ا)	Wāw (و)	Yā (ي)
The sound	Aāāāāā	Oūūūūū	Eīīīīī
The makhraj (location)	The hollow part of the mouth	The hollow part of the mouth	The hollow part of the mouth
The way to shape the air	Widely open the lips	Purse the lips in a round shape	Stretch the lips as if they are smiling

## 2.6.2 Nūn Sākin Assimilation

The assimilation of nūn sākin<sup>26</sup> involves reading the nūn letter as the letter next to it when any of the *yarmilūn* (يرملون) letters follow it. Sometimes, learners must stretch the al-ghunnah<sup>27</sup> sound, which is part of the nūn; sometimes, readers must cancel it completely. It is important that learners understand the reasons for these rules. Again, learners can use their previous knowledge and experience with makhārij al-ḥurūf to understand the relationship between nūn sākin and the letter that follows it. Then, if they understand the reasons for the rule, they can apply assimilation correctly to sounds from a place of knowledge instead of ignorance. Furthermore, this discussion includes a range of questions—easy, motivational, and unusual—as

<sup>26</sup> Sākin is when the letter doesn't bear any short vowel

<sup>27</sup> The sound of the nose is called al-ghunnah, and it is part of the Nun and Mim letters. It is not possible to read any of them without it.

well as a debate. The teacher could start the discussion by asking about the articulation of the letters involved in the following rules.

**What is the makhraj of the nūn sound? (Easy question)**

The tip of the tongue touches the upper incisors.

**What is the makhrāj of each of the يرملون *yarmilūn* sounds? (Easy question)**

The students should be able to perform the correct articulation of each sound in the word *yarmilūn* (يرملون) because all of the sounds come from the tongue and lips, very close to the location of mūn sākin. To lead students' interests toward the lesson goals, it is beneficial to ask the students the following unusual question.

**What do you think about the relationship between *nūn sākin* and each sound of the word يرملون *yarmilūn*?**

To help students answer this question and compare the locations of the sounds, it is important to show them the locations of يرملون *yarmilūn* sounds using an image such as that in Figure 6, in addition to clarifying the information on the locations of the يرملون *yarmilūn* sounds, shown in Table 10.

Figure 6 Image of the locations of *yarmilūn* sounds. Source: Adapted from [Internet][cited 2014 September 10] available from [http://www.readwithtajweed.com/tajweed\\_Makhaarij.htm](http://www.readwithtajweed.com/tajweed_Makhaarij.htm)

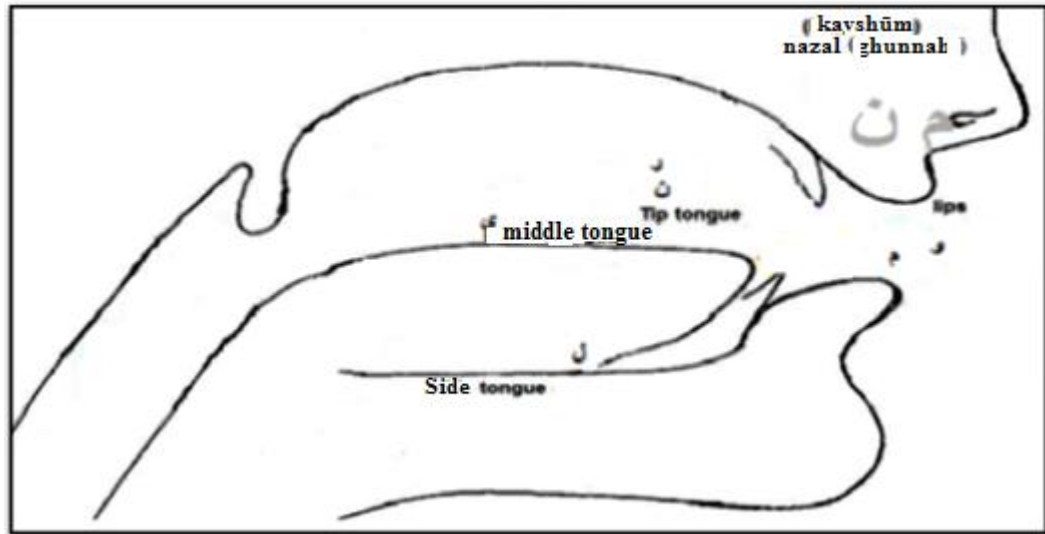


Table 10 *Yarmilūn* letters' sounds

يرملون <i>Yarmilun</i> Sounds		نْ	The Relationship between the Sounds
1	ي	نْ	The two sounds are very close to each other and are from the same general makhraj of the tongue.
2	ر	نْ	The two sounds are closer to each other and are from the same general makhraj of the tongue.
3	م	نْ	Each sound is from a different makhraj: Mīm م is from the lips and nūn نْ is from the tongue; but they are very close to each other.
4	ل	نْ	The two sounds are very close to each other and are from the same general makhraj of the tongue.
5	و	نْ	Each sound is from a different makhraj; Wāw و is from the lips and nūn نْ is from the tongue, but they are very close to each other.
6	ن	نْ	They are the same sound, so from the same point of makhraj.

To clarify these results, it is best to begin at the last sound in Table 10, by assimilating nūn sākin with the vowelled nūn.

**Why must we assimilate nūn sākin in the word *man*<sup>28</sup> مَنْ with the vowelled nūn in the word *nashā*’ نَشَاء, in the case of joining the words مَنْ نَشَاء *man nashā*’? In other words, why must we assimilate nūn sākin when another nūn follows it?**

To surprise the students after a question like this, ask two of them to stand up and walk. One of them should walk normally, and the other one should walk in place without moving forward. Then, ask all the students to describe the situation.

Learners’ comments about the walking and stationary students might include, ‘It is funny, useless, pointless, and hard’. Then, students will be astonished to learn that all of these comments are correct answers to the discussion question about the reasons to assimilate nūn sākin with يرملون *yarmilūn* sounds. Using the tongue in the same part of the mouth twice by reading the same letter twice is like walking in place, and would be useless and hard to pronounce, such as the situation of item 6 in Table 10. The same type of difficulty applies to the other letters (items 1–5) of يرملون *yarmilūn* in Table 10, but at a different level, because their locations in the mouth are very close to nūn sākin. The closer these sounds are nūn sākin, the more difficult it will be for that sound to be pronounced. Hence, assimilation is a way to avoid complexity in pronunciation. Finding one Mushaddad<sup>29</sup> letter of nūn by assimilation eases the pronunciation of two similar letters, such as mannashā’ مَنْ نَشَاء or two sounds close in location, such as من يعمل *mayya`mal*.

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<sup>28</sup> The in the word *man* points to the short vowel of ‘*fathah*’, not to the long vowel of ‘*Alif*’

<sup>29</sup> The Mushaddad letter is two sounds as one with the sign of the Shaddah (◌ّ) on top.

### 2.6.3 The Prolongation Theme

Prolongation, or al-madd, relates to the al-jawf letters Alif, Wāw, and Yā. These are Arabic vowels that should be stretched for different durations according to type. Al-jawf is the location of al-madd letters' pronunciations; it is an infinite space, because its letters have endless sounds. The reason to stretch these letters relates to their weakness. There are two types of prolongation: original, referred to as aṣlī, and derived, named far'ī. There are two main types of far'ī; the first one is because of the hamzah letter and the second one is because of the sukūn (voiceless letter).

Tajwid teachers and references have presented prolongation in a puzzling way. They mixed up its types and placed them in an inaccurate shape. To explain the subject logically and comprehensively, the following discussion template can be used.

**What is prolongation?** (Easy question)

It is a stretching of a speech sound.

**Which letters' sounds can we stretch? Can we lengthen the consonants' sounds?**

**Who can try?** (Easy questions)

The long vowels of Alif, Wāw, and Yā are the letters of prolongation, and it is not possible to stretch consonants. However, it is better to amuse students by trying to enlarge the sounds of some of the consonants, such as the thin Ta, by using its sound as *TTTT*. The students will realise that there are stoppages in the sounds, so there is no possibility of stretching them. However, if learners try to do that with any of the Alif, Wāw, or Yā sounds, they will find the ability to stretch their sounds as much as possible, such as 'Aāāāāāā for the Alif, 'Oūūūūūū for the Wāw, and 'Eīīīīīīī for the Yā. The teacher must pay close attention to the learners, because Qur'an recitation

science controls the extent of stretching that these sounds can do under the prolongation rules. Then, the teacher could begin to use the students' basic knowledge to accomplish the lesson's goals.

**You know the long vowels; what are the short vowels?** (Very easy question)

All students will be able to answer this question as fathāh, ḍammah, and kasrah.

**Why do we call fathāh, ḍammah, and kasrah the short vowels?** (Very easy question)

Because each sound of the Jawf letters of Alif, Wāw, and Yā (the long vowels) is a doubled short vowel.

**What is the use of the short vowel?** (Very easy question)

It joins consonants based on the sentence structure.

**Is it possible for short vowels to join long vowels?** (Easy question)

No, because each of the long vowels comprises two short vowels of the same type: Alif is comprised of two fathāh, Wāw is comprised of two ḍammah, and Yā is comprised of two kasrah, as described in Table 11.

Table 11.the vowels

Long Vowels	Short Vowels
Alif = ٱ + ٱ	Fathāh = ٱ
Wāw = ٱ + ٱ	Ḍammah = ٱ
Yā = ٱ + ٱ	Kasrah = ٱ



**Is it compulsory to attach a short vowel to every consonant?**

No. Consonants can be sākin (voiceless), meaning that short vowels do not need to be attached to them. Furthermore, when reading Arabic text, reading the short vowel of the last letter of a word is not allowed when ending the sentence, so it should always be ended with sākin.

**Because it is not permitted that two sākin letters be adjacent to each other, what should we do with underlined Jawf letter Yā (originally sākin) and the consonant Rā in the word *baṣīr* بصير when stopping at the word (which should be sākin because of stopping)?** (Easy, unusual, and surprising question)

Ending at a word means that the last letter should be pronounced with sukūn. Tajwid science resolves this issue brilliantly using one of its prolongation types, because the reader can stretch the jawf letters by as much as four and six ḥarakah to compensate for the location of a short vowel. This is similar to substituting the required short vowel with extra stretching for the long vowels to avoid the meeting of two Sākin letters. This is the first type of derived prolongation, which is the stretching of the long vowels because of sukūn, in other words, because of the meeting of two sākin letters sounds.

**Who knows the weakest letters in Arabic?** (Easy and unusual question)

To address this one, the teacher must use the students' experiences with Arabic sounds' attributes, which have taught them that letters are weak or strong and confirmed that the long vowels of Alif, Wāw, and Yā as the weakest.

**Is *hamzah* a weak sound?** (Easy question)

The answer is ‘no’; it is a strong sound.

**What do you think might happen if a weak sound, like Alif, were to combine with a strong sound, like hamzah, such as in the word *assamā*’ السماء?** (Easy, unusual, and surprising question).

Students might give answers such as ‘The weak sound might be (misplaced, cancelled, concealed, ruined and so on)’. All of these answers are correct, because every long vowel consists of two short vowels, so, if the reader were to cut out one of the two short vowels, he would change the long vowels of Alif, Wāw, or Yā into a fathah, dammah, or kasrah, which damages the word.

**How do weak sounds, such as the al-jawf sounds of Alif, Wāw, or Yā, continue to exist when they come near strong sounds, such as hamzah?**

Again, Tajwid science provides an excellent solution to the problem, which is increasing of the duration of the al-jawf sounds into no fewer than four or five short vowels to balance their strength with hamzah.<sup>30</sup> Stretching and doubling the Alif, Wāw, or Yā strengthens these sounds and prevents the loss of any of them when they are attached to hamzah. The condition of this type of lengthening is called derived prolongation, because of the hamzah.

Finally, al-jawf sounds are generally weak, so it is important to pronounce them correctly and completely with duration of no less than two short vowels of the same

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<sup>30</sup> The short vowel is Ḥarakah.

type to present the basic prolongation, named aṣlī. Otherwise, they would disappear in a short vowel. Ultimately, Aṣlī prolongation, derived prolongation because of the sukūn, and derived prolongation because of the hamzah are the three general types of prolongation. Each can be stretched between two and six ḥarakah, depending on the reason for prolongation.

## **2.7 The Questioning Principle in the Holy Qur'an**

Reading the verses of the Qur'an confirms that, indeed, it makes an enormous contribution to discourse and attitudes among believers. It calls on Muslims to use their minds to think, ask, and consider; and their minds give them the right to accept or refuse, regardless of the issue under discussion, the people asking the questions and/or the person being asked.

The story of the Prophet Ibrāhīm in the Qur'an (al-Baqarah, verse 260) is evidence of this, when allowed to ask his God how he could revive people after death. Muslims believe that, on the last day, God will bring all dead people back to life, and verse 260 proves that God answered his prophet's question by giving him an example by reviving dead birds in front of his eyes, which means that he authorised his question.

Ibrāhīm was a prophet, but he was not the one expected to question God as his messenger, because he was supposed to believe in him. The verse mentions that God asked his prophet for the reason behind his question, implying the question of whether Ibrāhīm still believed in him. Ibrāhīm confirmed his belief and explained his reason, which was to gain reassurance about the faith that he had. God then asked

him to take four birds, cut them up, set their parts on every hill around him, and call them back so that they would quickly come to him alive and whole. After that, God reminded him that there is nothing beyond God's wisdom and power (al-Maḥallī 2007, al-Shawkānī 2004).

There is another story in the Qur'an about questioning God (al-Baqarah, verse 259). This time, the questioning is done by an unknown person; the verse does not mention his name or position. He is merely passing by a village that has collapsed and, asks how God could give life back to it. Therefore, God caused him to die and to remain dead for 100 years, after which he brought him back to life to show him how this could be done. God then asked him, 'How long did you stay there? The man answered, 'One day or maybe part of one day'. God said 'No, you have been there for 100 years. Look at your food and drink; it has not spoiled despite the length of time that has passed'. As further proof, God told him to look at his donkey; the man saw that it had died and had become no more than some old bones. After that, God told him that, from the donkey, he would make a sign of truth for the people. He asked the man to look at the donkey's bones and watch him set them up and raise them back to life after clothing them with flesh. When the man clearly observed this, he admitted to that God has power over all things (al-Maḥallī 2007; al-Qurṭubī 2003). These examples of Qur'anic stories confirm that, regardless of the person or his position, there is a right to ask questions to help oneself understand and accept knowledge as truth.

## **2.8 Questioning and the Concept of Respect in Islam**

This section clarifies how to respect teachers of the Qur'an and examines whether there is a clear line between questioning the information given in Qur'an science and respecting the teachers. Muslims believe that teaching the Qur'an is a great honour, and prophets' transmitted traditions describe teachers' rewards from God as incredibly valuable (Manşūr,1999). However, none of these reports also placed Tajwid teachers in really unassailable positions regarding their knowledge of Tajwid. Even the prophets' reports about teachers of the Qur'an are about God's rewards to them, and not about giving them special preference and respect over any other teachers. Some students at an Islamic girls' school in Bradford (UK) reported that learners are required to sit on the floor with their eyes cast down to show respect to their teacher during the Tajwid lessons. In addition, they must wear headscarves covering almost one-half of their faces because it is disrespectful to look at their teacher without one. Furthermore, they must listen and obey without question; otherwise it would be rude.

However, during my many years of conducting Islamic studies as a teacher and researcher, I never identified these practices in the early history of Islam. These behaviours might therefore be some Muslims' traditions of respect rather than Islamic ideas; given that, I do not think that such an extraordinary attitude and focus on respect is essential, because as soon as these students graduate from their strict Islamic schools, many of them will completely remove their scarves and keep all of their religious learning in the past. These students do not enjoy learning; they might not have understood it in the first place, and they might have felt humiliated because they described their learning as being a difficult time.

Accordingly, it is important to ask why questioning information in Islam is viewed as disrespectful, especially in the Tajwid context. Questioning is, indeed, approved in the Muslims' holy book—even questioning their God. For example, regarding the story of the Prophet Ibrāhīm in the Qur'an that was reproduced above, Ibn Kathīr (1999) reported by Ḥadīth that the Prophet Muhammad confirmed that the Prophet Ibrāhīm had no doubt of God's power and that by questioning, he did not lessen or clash with his respect or beliefs in his God. In addition, there is no harm in seeking more confirmation or evidence. For example, many modern people cannot accept that there is life after death. According to Ibn Kathīr (1999), the reason for the Prophet Ibrāhīm's question about God's power was his attempt to obtain help convincing people of his message. Thus, his question gave him an opportunity to directly witness a vision of his God's power, and he could then tell people with full confidence that yes, it is true, and I saw it with my own eyes.

The fact that God himself was questioned in the Muslims' holy book is absolute proof of the importance of this type of instructional technique for learning and transmitting knowledge. In addition, it shows that individuals must actively search for further evidence and never go forward blindly in ignorance. Finally, the educational and Qur'anic verifications of discussion demonstrate that it is an important teaching tool and that resisting it is a sign of incapacity when attempting to convince people to use knowledge. In addition, note that no extraordinary type of respect has been reported or is mooted regarding Tajwid educators; every teacher deserves the same level of respect in Islam, regardless of his or her subject.

## 2.9 The Qur'an's Calls for Contemplative Thinking<sup>31</sup>

Qur'an recitation science involves reading the text of the Qur'an; therefore, it is meaningful to know the Qur'anic vision of contemplative thinking. The Qur'an calls for people to look through the world observe it and think about it, as well as to pay attention to God's creations in order to find their faith. It also asks them to analyse what they observe. Certain words are used numerous times in the Qur'anic texts to evoke to these meanings. According to `Abd al-Bāqī (1991) in his dictionary of Qur'an words; there are 131 of these call-outs in the Qur'an, as Table 12 clarifies below.

Table 12 Questioning words in the Qur'an

Questioning Words	Meaning	Number of times used
<i>ينظروا</i> Yandhurū (8), <i>ينظرون</i> Yandhurūn (1), <i>انظروا</i> Undhurū (9), and <i>أنظر</i> Undhur (26)	Consider, observe, and behold	44
<i>يبصرون</i> Yubṣirūn (12) and <i>أبصر</i> Abṣir (2)	See, watch, and realise	14
<i>يعقلون</i> Ya`qilūn (22) and <i>تعقلون</i> Ta`qilūn (24) )	Comprehend and understand	46
<i>يتدبرون</i> Yatadabbarūn (2) and <i>يدبروا</i> Yaddabarū (2)	Understand, contemplate, ponder, and take heed	4
<i>يتفكرون</i> Yatafakkarūn (11), <i>يتفكروا</i> Yatafakkarū (2), <i>تتفكرون</i> Tatafakkarūn (3), <i>تتفكروا</i> Tatafakkarū (1)	Think, understand, and reflect	18
<i>يفقهون</i> Yafqahūn (13)	Understand and realise	13

These calls confirm that Islam is a religion with the utmost respect for the human mind and the right to think, research, and analyse knowledge. No matter who you

are, what you do, or what is presented, everything in Islam is up for discussion, including Tajwid science.

## **2.10 Chapter Summary**

At the start of this chapter, I argued that Tajwid teaching in the UK is unsatisfactory. To discover the true position of Tajwid teaching in the UK, this chapter investigated the situation through a questionnaire survey of Tajwid learners, telephone interviews with personnel at mosques and schools, and a group meeting with some Tajwid teachers.

The most important result from of the questionnaire clarified that learners failed to see any particular way of recitation when reading the Qur'an, did not know whether they needed to learn Tajwid, and believed that their teachers' explanations of the subject were not particularly clear. The telephone interviews confirmed that most of the Tajwid teachers were not officially qualified in Tajwid; that, however, many of them had memorized the entire Qur'an, even though they were not well qualified; and that their resources for teaching Tajwid science were insufficient<sup>32</sup>.

The group meeting was an opportunity for the teacher participants to engage with some exploratory questions; the results confirmed that the teachers did not have complete understanding of Tajwid science, its principles, or its topics. A surprising result was that, because the teachers believe that the Qur'an is the perfect word of

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<sup>32</sup>See Chapter 3 for clarification of the sources.



God, they felt it unnecessary to understand the reasons for the Tajwid rules, and taught that view of Tajwid to their students.

To solve the problems identified by the pedagogical study and to establish correct principles for Tajwid teaching practices in the UK, first, the necessity of learning Classical Arabic in Qur'an recitation was clarified. This chapter confirms that in addition to proficiency in the Arabic language, Tajwid teachers need to be proficient in English (at least in Britain) so that they can communicate with local learners. However, they still need to deal with Arabic directly, because it is the language of the Qur'an and its letters and sounds are the objects of the Tajwid science. Learners will not easily be able to apply the rules of Tajwid if they do not employ the original Arabic letters and sounds without any transliteration.

Then, the chapter presented a collection of 11 principles for Tajwid education, formulated based on the criteria of good teaching that had emerged including educational techniques and the main principles of Tajwid. The following are the suggested principles for criteria of good teaching of Tajwid science in the UK.

1. The importance of identifying a true qualification to teach Tajwid science, and being qualified.
2. The need to adopt a particular way of recitation when teaching Tajwid.
3. The need to Tajwid teachers to be proficient in English in order to communicate with learners.
4. The importance of learning Classic Arabic to be able to learn Tajwid and be acceptable as professional in Tajwid science.

5. The need for Tajwid teachers clearly indicate the principles, purpose, content, and goals of the Tajwid subject in order to pass the true knowledge of Tajwid.
6. The importance of teachers having good communication skills in order to pass on the knowledge.
7. The need to help learners to maintain concentration by using amusing and interesting activities.
8. The key matter of facilitating critical thinking and class discussion in Tajwid teaching.
9. The use of computer technologies to support Tajwid learning and teaching.
10. The importance of appropriate evaluations and assessments to provide students with effective feedback.
11. The importance of feedback to inform learners of their accomplishments.

Finally, this chapter considered three different topics important to Tajwid in discussions with samples of concerned persons, to verify the significance of discussion to Tajwid teaching, and found that it is incorrect to assume that the ability to memorize knowledge is an exceptional skill and the ultimate goal of the learning process. For further confirmation of this point, the chapter clarifies the importance of the questioning principles in the Qur'an, which show an attitude open to discussion in order to increase understanding and call for contemplative thinking to lead to more evidence for deeper understanding of the knowledge.

## **CHAPTER THREE: THE ENGLISH RESOURCES AND REFERENCES OF TAJWID**

### **3 Introduction**

This chapter attempts to discover whether Muslims in Britain are learning Tajwid science using sufficiently academic sources that present the facts and concepts of the Tajwid accurately and appropriately. One of the main purposes of this study is to ascertain the necessity of knowing the actual English references of Qur'an recitation science that clarify Tajwid Science for a complete way of Qur'an recitation. Therefore, it is important to study the English references of Tajwid science, which are used in a variety of Islamic schools and centres in Britain, in order to critically evaluate the works that have been used so far, understand how Tajwid in English has been researched, and identify the key issues. This study will assess the position of the selected references, by reviewing, analysing and comparing them with other references in order to identify their actual characteristics and suggest ideas that can help create more accurate and better references in the future.

To achieve this aim, this chapter first lists the criteria for evaluating a reference as a good English reference of the Tajwid. These criteria include the author's authority, the book's currency, purpose, and scope and accuracy. The criteria also include the required subjects that should be involved in any reference intended to explain the Tajwid according to the narration of Ḥafṣ Bin Sulaymān by the way of al-shāṭibiyah, as all the English references of the Tajwid use this way; although these references directly begin explaining the Tajwid without introducing any way, I was able to identify the way used owing to my experience. At the end of the chapter, the

same criteria are used to evaluate some websites offering information about Tajwid science.

Based on the results of telephonic interviews<sup>33</sup> with 20 Muslim organizations in the U.K. on their Tajwid sources, this chapter studied the two most well-known references of the Tajwid science in Britain that are available in the English language. These two books are *A Course in the Science of Reading the Qur'an* by Surty (1992) and *Easy Tajwid* by al-Muqrī Syed Kaleemullāh Ḥusainī (1996). Of the interviewed organizations, 12 selected Surty's book and 8 Ḥusainī's. Furthermore, *Tuḥfat al-Tajwid (The Gift of Tajweed)*<sup>34</sup> by Shamsul-'Arifeen (2011) that was found to be much less popular is evaluated, although only 1 school among the 20 interviewed organizations used it as a reference to the Tajwid.

The chapter then presents two other sources, which according to the telephonic interviews, are not very well known in Britain as well as only one school has attempted to use them; however, they were chosen by the researcher for evaluation as the researcher deems them to be the most accurate English references available to the Tajwid. These books are *Useful Tips from the Science of Tajwid* by al-Ḥājjah Ḥayāt 'Alī al-Ḥussainī and *Tajweed Rules of the Qur'an* by Kareema Carol Czerepinski. The only interviewed Islamic school abandoned the attempt to use these references believing them to be difficult and complex for learners. Table 13 presents the details of the books reviewed in this chapter.

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<sup>33</sup> One of the questions concerned the Tajwid teacher's resources, and the form of recitation they used.

<sup>34</sup> Although Tajweed is an Arabic term, English writers write it in two different ways—Tajweed and Tajwid—but both refer to the science of Qur'an recitation.

**Table 13 Books under Review**

Source	Author	Publisher	Edition	Date	No. of Pages
<i>Easy Tajwid</i>	Sayed Kalīmullah Ḥusainī	Muslim Community Center, Inc. Chicago First published in 1982	3 <sup>rd</sup>	1996	114
<i>A Course in the Science of Reciting the Qur'an</i>	Muhammad Ibrāhīm Surty	The Islamic Foundation, Markfield Centre First published in 1988	2 <sup>nd</sup>	2000	256
<i>TuḤfat al-Tajwid (The Gift of Tajweed)</i>	Muft Moḥammad Shibli Bin Shamsul `Arifeen	Jamiatus Salam Houston/USA	2 <sup>nd</sup>	2011	69
<i>Useful Tips From the Science of Tajwid</i>	Al-Ḥājjah Ḥayāt `Alī al Ḥussainī	Not known	1 <sup>st</sup>	2000	90
<i>Tajweed Rules of the Qur'an</i>	Kareema Carol Czerepinski	Dar Al-khair Islamic Books K.S.A	Not known	2006	Three volumes

A search of the Internet for information on Tajwid science resulted in only two sites that were accurate. These sites have been studies in this chapter

### **3.1 The criteria for being considered a good resource of Tajwid science**

When evaluating a book, it is very essential to enquire about the authority, purpose, currency, and scope and accuracy of the book<sup>35</sup>. Al-Ibrāhīm (1997) maintained that the curriculum should be based on decisions made by experts in the subject in order to shape a model for teaching that constitutes a plan or guide to present the subject matter before the students by using a particular method and techniques to achieve the stated aims. Accordingly, it is very important to ensure that the Tajwid references are

<sup>35</sup> Evaluating sources, [Internet] Place. [cited 2016 December] available from: <http://isites.harvard.edu/icb/icb.do?keyword=k70847&pageid=icb.page346373>

shaped appropriately by experts in its science who can use their knowledge to create a good teaching plan that can help the teachers and learners to understand the required Tajwid science. Furthermore, Creswell (2003) emphasized the necessity of understanding the topics' problems as well as the personal experiences and audiences for whom one seeks to write. For that reason, English Tajwid writers have to consider that the needs and issues of non-Arabic Muslim audiences regarding the understanding of Tajwid are different than that of Arabs or Asians; therefore, English Tajwid writers have to find the right guide of particular techniques that suit the needs of Muslim learner in Britain. Some of the existing English Tajwid books are translated from different languages such as Arabic and Urdu; therefore, the main audiences of these books are non-English speakers. This chapter intends to clarify whether such books would be useful and helpful to Muslims in Britain.

Regarding authority, it is important to consider the following attributes of the author: subject-matter expertise, qualifications, academic achievement, career and other publication. The publisher also needs to be considered in terms of whether they are a renowned university press or a commercial establishment. In order to provide clarity about the purpose of the book and requested audiences, this information should mostly be available in the first pages of the book; otherwise, if no information is available about the author, it is important to be careful about using it.

Bryman (2001) stated that the main steps in qualitative research are the interpretation of data and collection of further information and facts in order to develop and employ the concepts of research. Thus, the currency of the source is another important question to evaluate Tajwid sources, as including updated sources and

eliminating out-of-date ones is essential for the current research project. The reference will not be useful if it does not adequately address the topic at hand. It is imperative to evaluate if the references contain newly added or updated information that is suitable to the topic. Offering the topics via different techniques and order that supports understanding and makes more sense, in addition, to develop solutions for solving the subject's difficulties are some of the related issues facing Tajwid learners and teachers, who have a massive need for the topics of Tajwid science to be made more easy and comprehensible; for instance, according to a questionnaire survey of 180 Tajwid learners, 65% reported that they believed Tajwid to be important; however they did not know whether they had to learn it or not, and 58.33% reported that their teachers' explanations of the subject were somewhat unclear, which clarifies why they were misunderstanding Tajwid and missing the reason behind learning it. Furthermore, the Tajwid teachers that collaborated in a group meeting to discuss the difficulties of teaching Tajwid believed that the available English references of Tajwid were not clear enough to use in teaching.

Furthermore, it is important to figure out the author's purpose and motivation when evaluating a work in order to identify if the author has a bias or abides by a particular viewpoint; therefore, it is essential to clarify the purpose and audience. For instance, it is important to elucidate whether the work is intended for a scholarly conversation, if it merely depicts the author's particular point of view, or the standpoint of the organization that the author works with.

Booth (2008) clarifies the importance of logical thinking and supportive data for any new knowledge, in addition to the imperative need to explain findings and how to

arrive at them. Therefore, it is necessary to determine the scope and the accuracy of the book by identifying whether the information contained within is accurate, based on proven facts, and organized in a logical and comprehensible manner. In addition, it is important to know the topics covered by the reference and the depth of coverage, whether its arguments are relevant to the topic and respond to the arguments of other scholars, what the background information of the topic is, and determine whether referring to the reference alone is adequate or other sources need to be consulted.

Taking into consideration the need to identify effective criteria to evaluate the English references of Tajwid science and according to the authority I have as an evaluator based on my Ijāzah certificate according to the narration of Ḥafṣ Bin Sulaymān by the way of al-shāṭibiyyah, I offer a complete set of the topics and rules in Table 14 that should be complied with by any Tajwid book that seeks to discuss Tajwid according to the way of al-shāṭibiyyah. These rules are used for the ensuing evaluation.

Table 14 Required Subjects for the Way of al-Shāṭibiyyah

<b>Required Subjects for the Reported Narration of Ḥafṣ Bin Sulaymān<sup>36</sup> by the Way al-shāṭibiyyah</b>			
<b>1</b>	Introducing the way of the narration	<b>11</b>	The relationship between the letters
<b>2</b>	Definition of Tajwid	<b>12</b>	The kinds of al-waqf (pausing) in relation to the way of pausing
<b>3</b>	Al-laḥn al-jalī	<b>13</b>	The kinds of al-waqf (pausing) in relation to the ḥarakah
<b>4</b>	Al-laḥn al-khāfī	<b>14</b>	The kinds of al-waqf (pausing) in relation to the reason
<b>5</b>	Al-basmalah	<b>15</b>	The kinds of al-waqf (pausing) in relation to the meaning
<b>6</b>	Makhārij al-ḥurūf	<b>16</b>	The special words of Ḥafṣ `an `Aṣim
<b>7</b>	The prolongation of al-jawf letters and its kinds	<b>17</b>	Al-ibtida'
<b>8</b>	The rules of nūn sākin, mīm sākin, tanwīn and mushaddad	<b>18</b>	Al- maqtū`, al-mawṣūl, and Tā at-t'anīth
<b>9</b>	The attributes of the letters	<b>19</b>	The meeting of two sākin letters
<b>10</b>	The thick and the thin sounds		

<sup>36</sup> Ḥafṣ Bin Sulaymān (d. 796) was the most important Qur'an reader in Kūfah. His Qur'an narration was the most popular (Surty, 1992).



Therefore, in addition to the criteria of authority, currency, purpose, and scope and accuracy mentioned earlier, each reference will be evaluated for the required subjects mentioned in Table 14 in order to determine whether it meets the criteria for being considered a good source of Tajwid science.

### **3.2 *Easy Tajwid* by Dr Sayed Kalīmullāh Ḥusainī**

Dr Sayed Kalīmullāh Ḥusainī is from Hyderabad, India, and is the founder of the Institute Darul Qira'āt and Diniyatul Kaleemiah in Hyderabad. He wrote the book *Easy Tajwid* that was called *Sahl Tajwid* in Urdu, and it became a popular book among Muslims in India. It also became popular in UK on being translated into English and became known as *Easy Tajwid*. The first edition of this book was printed in 1982. Qarī Syed Noorullāh Khadrī and Quadīr Husain Khān translated this book.

**Authority:** No information clarifying the author's expertise in Tajwid is available in his book or online. However, according to his book, he has a doctor's degree, but no specialized category is cited. Additionally, neither his book nor an online search revealed any information about the author's career or any other publications. The book names the Muslim Community Centre in Chicago established in 1969 as its publisher, and according to the book, it is one of the largest Muslim community organizations<sup>37</sup> in the U.S.

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<sup>37</sup> [Internet] Place. [cited 2016 December] available from: <https://mccchicago.org/>

**Purpose:** The reason for the writing of *Easy Tajwid* is said to be the same as the reason for writing *Sahl Tajwid*; the reason for writing the latter was to help Indian learners to understand the Tajwid easily. However, according to the translator Khadrī, the translation was based on the suggestion of an African Tablīghī group, and Khadrī approved the translation to the extent of his knowledge because the book needed to be translated into English, as it would be the first comprehensive and reliable book of its kind in the English language. The publisher claimed that they intended to promote the Islamic education of Muslim children, because of which they sponsored and published the translation of *Sahl Tajwid*.

**Currency:** *Sahl Tajwid*<sup>38</sup> is said to have been written in the Urdu language, according to the translator's note in *Easy Tajwid*. The note also says that the translation of this book into the English language was completed and the first draft was created in 1974. The first official edition by the Muslim Community Centre in Chicago was published in 1982, and no information is available about the year of publication of *Sahl Tajwid*. As the first English draft of this book became available in 1974, it is probable that it was written originally for Indian Muslims in the Urdu language much before 1974, and that it has been a very popular book in India for much longer. This book is supposed to be more than 43 years old. How then can such an old book with no newly added or updated information that was written originally for non-English speakers act as a good reference for the learners of Tajwid in Britain? A study of this book revealed that the information provided in it is not highly relevant to the required knowledge to present Tajwid science according to the

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<sup>38</sup> The words "Sahl Tajwid" are Arabic words means easy Tajwid.

complete and correct narration. Additionally, the following details will clarify that this book does not address the topics of Tajwid professionally.

**Scope and accuracy:** Table 15 below lists the subjects of Tajwid that this reference is covering according to the rules of al-shāṭibiyyah. The table shows that the book is missing six topics; however, the information about the remaining topics is generally accepted, as the author does not mention any reference to Tajwid science in his book. In addition, it is not organized in any logical or comprehensible manner; furthermore, not all the information in this book is accurate.

Table 15 Tajwid topics of al-shāṭibiyyah covered in *Easy Tajwid* by Ḥusainī

	<b>Tajwid Topics of al-Shāṭibiyyah</b>	<b><i>Easy Tajwid</i> by Ḥusainī</b>
1	Introducing the way of the narration	×
2	Definition of Tajwid	√
3	Al-laḥn al-jalī	×
4	Al-laḥn al-khāfi	×
5	Al-basmalah	√
6	Makhārij al-ḥurūf	√
7	The prolongation of al-jawf letters and its kinds	√
8	The rules of nūn sākin, mīm sākin, tanwīn and mushaddad	√
9	The attributes of the letters	√
10	The thick and the thin sounds	√
11	The relationship between the letters	×
12	The kinds of al-waqf (pausing) in relation to the way of pausing	√
13	The kinds of al-waqf (pausing) in relation to the ḥarakah	√
14	The kinds of al-waqf (pausing) in relation to the reason	√
15	The kinds of al-waqf (pausing) in relation to the meaning	√
16	The special words of Ḥafṣ `an `Aṣim	√
17	Al-ibtida'	√
18	Al- maqtū`, al-mawṣūl, and Tā at-t'anīth	×
19	The meeting of two sākin letters	×

The following explains the scope and the accuracy level of this book in more detail and justifies why this book cannot be singlehandedly used as a reference for Tajwid and why there is a need to consult other sources: The book does not clarify the method of narration that the author adopts to explain Tajwid science. Ḥusainī introduced the scholars of Qur'an recitation science who reported al-shāṭibiyyah way

of reading, such as `Aṣim and Ḥafṣ; however, he does not mention the way of Ḥafṣ that he used, as Ḥafṣ has reported different ways of Qur'an recitation, such as al-shāṭibiyyah and ṭayyibah. Owing to my training, I was able to recognise the rules of al-shāṭibiyyah in this book although the book does not state this explicitly.

- According to Ibn al-Jazrī (2000), mixing different ways of recitation is not permitted. However, Ḥusainī explains most of the rules according to al-shāṭibiyyah, following which he mentions the rule of Takbīr (Ḥusainī, 1969, P104), which relates to some of ṭayyibah's ways of Ḥafṣ but not those of al-shāṭibiyyah. He makes this more erroneous when he indicates that the rule of Takbīr is a preferable optional choice for the reader; however, as Shukrī (2005) confirms, this is incorrect because either the whole way of recitation needs to be accepted or it should be rejected in entirety, but accepting some rules from one way and applying them to another is not acceptable.
- Ḥusainī claims that madd ṭabī'ī is another name for madd aṣlī (Ḥusainī, 1969, P66); however, an examination of the different kinds of madd by this study, confirms that madd ṭabī'ī is another category of madd aṣlī as well as the main type of its categories because it occurs naturally without any special condition. However, the other types need a special condition to exist, because of which it is called ṭabī'ī, meaning natural.
- Ḥusainī articulates mistaken ideas about the rules of prolongation. He mentions madd iwaḍ under the name of madd ṭabī'ī (Ḥusainī, 1969, P77) in his chapter of Stop and Initiation, and does not mention madd tamkīn, although both iwaḍ and tamkīn are parts of madd aṣlī. Additionally, he describes madd ṣilah ṣughrah in the previous chapter of prolongation, as part of the derived madd. However, ṣilah ṣughrah is part of madd aṣlī as well. In

addition, he places madd badal under the stop and initiation topic (Ḥusainī, 1969, P79), whereas it is actually a part of the derived madd because of hamzah (al-Marṣifī, 1979).

- It was Husain's opinion that was adopted by Surty (1992) when he claimed that hamzah, sukūn and shaddah ّ are the three causes of derived prolongation. However, al-Ḥuṣarī (1999) confirmed that any letter with shaddah is a set of two letters from the same kind; the first one is with sukūn,<sup>39</sup> and the ḥarakah or the short vowel of the shaddah is related to the second letter. Therefore, if shaddah succeeds the madd letter, it would be the same as sukūn succeeding it. Therefore, there are only two reasons for the derived prolongation and not three, namely, hamzah and sukūn.

### ***3.3 A Course in the Science of Reciting the Qur'an by Muḥammad Surty***

According to the author Muhammad Surty, the book is important because it is the first teaching manual of its kind in English. It includes three hours of audio cassettes for the practice texts for the seventy-five rules stated in this book.

**Authority:** Muḥammad Ibrāhīm Hafīz Ismail Surty<sup>40</sup> is the author of this book. Born in 1941, he obtained his master's from the University of Bombay in 1966 before migrating to the U.K. He obtained his PhD at the School of Oriental and African Studies, University of London in 1972. Surty taught for 14 years in Sokoto as a

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<sup>39</sup> This means that it does not bear any short vowel.

<sup>40</sup> Muhammad Ibrahim Surty [internet], [cited 2015April 09], available from URL: <http://www.kubepublishing.com/authors/muhammad-i-h-i-surty/>

Reader and Head of The Department of Islamic Studies. He worked for three years at the Islamic Foundation, Leicester and then joined the Centre for the Study of Islam and Christian-Muslim Relations at the University of Birmingham. He has published several books on Arabic and the Qur'an, such as *Qur'an Arabic*, a manual for teaching Arabic through the Qur'an; *Learning Qur'anic Script Rapidly*; *Reflection in the Qur'anic Concept of God*; *The Most Comprehensive Qur'anic Verse on Socio Economic Ethics and Relevance to Modern Life*, *Koran and Al-shirk*; *The Quranic concept of Al-shirk*, and *Studies on the Islamic Judicial System*<sup>41</sup>. There are other books by Surty on Islam and Qur'an that are not available. It is easy to decipher that Surty is a great scholar who has studied different types of Islamic reading; however, neither his expertise nor his book *The Science of Reciting the Qur'an* proves that he is an expert or a qualified person in the science of Tajwid. However, his other publications proved that he is extremely interested in different Qur'an studies and the Arabic language. The publisher of this book is the Islamic Foundation, Markfield Conference Centre, and it is listed in the British library catalogue.

**Purpose:** Surty claimed that he introduced a course in Tajwid science for graduating students in Islamic studies at the university of Sokoto in Nigeria in 1981, and he taught it for few years, as he realized that not a single course was available either in English or Arabic that could satisfactorily cover the theoretical as well as the practical aspects of Tajwid science at that time. Surty then focused on designing teaching materials for Tajwid for his Nigerian students. In the preface of the second

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<sup>41</sup> All of these sources are offered for sale by Amazon via internet], [cited 2016Abril 09), available from URL: [https://www.amazon.co.uk/s/ref=nb\\_sb\\_noss?url=search-alias%3Dstripbooks&field-keywords=Muhammad+Surty](https://www.amazon.co.uk/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=Muhammad+Surty)

edition, Surty states that he taught this book to very large groups of adults of different ages in Birmingham.

**Currency:** Surty states in his book that the contribution of any treatise on the Qur'an and its sciences is not an easy task, as it requires a sound knowledge of many disciplines. However, he states that his book *the Science of Reciting the Qur'an* is an attempt by him in the spirit of Islam, humbly seeking the blessing of God; He vouches for the efforts made by him to maintain accuracy. Accordingly, this book is not an academic-oriented book aiming for scholarly conversation, but one written based on the author's own experiences when he could not find any other relevant source. Consequently, the author requests his readers sincerely to point out any shortcomings. This book began to be known in 1981, and there does not appear to be any newly added or updated information to its knowledge since the first edition. Based on my understanding, the information in this book is less relevant to the required knowledge of Tajwid science than the previously discussed *Easy Tajwid*, as a greater number of the necessary topics stated in Table 15 are missing from this book. The following details below justify this statement further.

**Scope and accuracy:** This book contains 256 pages. I would say that the information on the pages 15–36 is completely accurate. Surty provided useful information about the ten Qārī' Imāms<sup>42</sup> as well as two of each of their students. He also provided some information about the topic of the seven aḥruf, which proves that there are different ways of Qur'an recitation and that it is mandatory to have the

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<sup>42</sup> The leaders of the most well-known reciters

Qur'an recited according to one complete way of recitation. However and unexpectedly, Surty does not introduce the name of his Qārī' Imām or the way he follows to explain the rules of Tajwid in his book, which is the main principle of teaching Tajwid.

However, the author does not connect the information in most of the remainder of the book to any evidence implying the need to consult other sources. In my opinion, the information in the book was not organized in a logical and comprehensible manner, substantiating Surty's statement that he depended on his limited experiences of Tajwid knowledge because he could not access any other sources in English or Arabic. The book covers the following topics stated in Table 16.

Table 16 the Tajwid topics of al-shāṭibiyyah covered in *A Course in the Science of Reciting the Qur'an* by Surty

	<b>Tajwid Topics of al-Shāṭibiyyah</b>	<b><i>A Course in the Science of Reciting the Qur'an</i> by Surty</b>
1	Introducing the way of the narration	×
2	Definition of Tajwid	√
3	Al-laḥn al-jalī	×
4	Al-laḥn al-khāfī	×
5	Al-basmalah	√
6	Makhārij al-ḥurūf	√
7	The prolongation of al-jawf letters and its kinds	√
8	The rules of nūn sākin, mīm sākin, tanwīn and mushaddad	√
9	The attributes of the letters	√
10	The thick and the thin sounds	√
11	The relationship between the letters	√
12	The kinds of al-waḳf (pausing) in relation to the way of pausing	×
13	The kinds of al-waḳf (pausing) in relation to the ḥarakah	√
14	The kinds of al-waḳf (pausing) in relation to the reason	×
15	The kinds of al-waḳf (pausing) in relation to the meaning	√
16	The special words of Ḥafṣ 'an 'Aṣim	√
17	Al-ibtida'	×
18	Al- maqtū', al-mawṣūl, and Tā at-t'anīth	×
19	The meeting of two sākin letters	×

The following discusses the accuracy of this book in more detail.



- Surty uses the terms of Tajwid topics with narrow and specific meanings without providing evidence and justification for the knowledge, which does not help adequately to understand the information or the targets of the subjects.
- Similar to Ḥusainī (1996), in more than one instance, errors and mistakes appear in the different subjects of Tajwid science in this book. For instance, one error is the example number 773 of *marī'ā* (مَرِيئًا) (Surty, 1992, p146). Surty states that the duration of the *Sākin Yā* in this example is six Ḥarakah because it is preceded by the short vowel of kasrah and ends with hamzah. This word actually does not end with hamzah; it ends with Alif and double fathah, which presents the case of madd iwaḍ while stopping on the word. The duration of six ḥarakah for Alif cannot exist in any way of recitation for such situations, but the duration of four or five ḥarakah can for the Yā letter, as is the usual case of wājib muttaṣil (Manṣūr, 1999). However, it could be that Surty himself was confused in this example with the case of `āriḍ muttaṣil, as the letter of hamzah should exist at the end of the word after the madd letter to be stretched up to six ḥarakah, similar to the word *assamā'* السماء, where the madd letter of the Alif occurs as the second last letter in the word before a hamzah. Accordingly, the Alif can be prolonged for an optional length of four, five, or six ḥarakah (Al-Jamal, 1999); however, this condition does not apply for the example of *marī'ā* (مَرِيئًا).
- Similar to most Tajwid authors, Surty does not clarify the subject of the natural prolongation of madd ṭabīṭ; he excludes it altogether.

- Surty mixes some of prolongation rules and excludes some of them, such as the kinds of the original madd as well as the connective one. Furthermore, he does not consider madd 'iwaḍ as a part of madd aṣlī or madd far'ī, and he excludes madd tamkīn. Accordingly, learners feel confused and are unable to understand this subject from this book, as they are unable to find a connection between the themes.
- Surty (1992, p145) asserts that the duration of the madd muttaṣil is between four to six ḥarakah. Al-Marṣifī (1979) claimed that the regular duration of madd muttaṣil is four or five ḥarakah according to the narration of Ḥafṣ by the way of al-shāṭibiyyah. However, the six ḥarakah are applied to madd muttaṣil in the condition of `āriḍ muttaṣil, as has been explained in the previous note for the example of *assamā'* السماء , in addition to other ways of Ḥafṣ; nevertheless, Surty, who explains the rules of Tajwid according to the al-shāṭibiyyah does not clarify this.
- Surty (1992, p146) emphasizes that madd munfaṣil can be read between three to five ḥarakah. His information is accurate and acceptable if he says two to five according to the ways of Ṭayyibah. However, al-Marṣifī (1979) confirmed that the duration of madd munfaṣil, according to al-shāṭibiyyah, is four or five, and it is not possible to use the two. On the other hand, it is possible for two, three, four and five ḥarakah to exist with munfaṣil according to Ḥafṣ by the ways of ṭayyibah. Munfaṣil can thus be read with only four or five according to al-shāṭibiyyah or two-three-four-five according to ṭayyibah.
- Surty (1992, p152) declares that the duration of ṣilah kubrah is four to six ḥarakah. This information is not accurate because the same duration that

applies to madd munfaṣil should be applied to ṣilah kubrah at the time of recitation, and the duration of six ḥarakah cannot exist for this kind of madd in the narration of Ḥafṣ or in any of his other ways (Shukrī, 2005).

- When Surty (1992, p150) defines `āriḍ lil-sukūn, he does not explain it properly when he says that it usually occurs when the reader stops at the end of the verse in order to take a breath. The reciter is allowed to stop in the middle of the verse as well for the same reason and apply the same madd. Ḥusainī (1996, p71) provides more correct details for this madd when he states that whenever a temporary sukūn that is due to stop follows any of the madd letters, it creates madd `āriḍ lil-sukūn.
- Surty (1992, p1465) claims that ḥamzah, sukūn and shaddah ّ are the three causes of derived prolongation; this information has been corrected in the previous book of Easy Tajwid. The causes are only ḥamzah and sukūn because the cause of shaddah is the same as sukūn (al-Ḥuṣārī, 1999).
- Surty (1992) states that many students, both male and female, have benefited from his book; he also states that some Islamic institutions in different parts of the world have incorporated his book in their curriculums. Furthermore, in the preface of the first edition, he claims that his book, combined with his tape, may benefit applicants in learning Tajwid and may improve their recitation by studying it with or without a teacher. This statement is not entirely accurate, because the science of Tajwid is not just a theoretical subject that can be learned by reading a book or listening to a tape. It has a practical aspect as well, and requires face-to-face study, as learners need to be aware of mistakes in their pronunciation in order for such mistakes to be fixed by an expert in the field. Qur'an recitation for non-Arabic speakers

does not merely involve learning how to read a foreign language; it also concerns applying other rules to the Qur'an's text that even present-day Arabic speakers would be unable to learn professionally, if they studied it by themselves. The way of revealing the Qur'an to the Prophet Muḥammad proves the need for face-to-face interaction in this science, as Muslims believe that the Prophet learned the words of the Qur'an face-to-face from the angel Gabriel. He went on to confirm that technique by employing the same method with his companions. Otherwise, the Qur'an could simply have been sent to him in a written book to be learned by himself. Ḥusainī (1996) confirmed the importance of having a qualified teacher to teach the correct pronunciation of the letters, to indicate their points of articulation and their attributes, and to demonstrate the other rules. Ḥusainī (1996) also explained that the objective of providing a cassette tape with his book was to help those who do not have the benefit of a teacher. He then confirmed that the best way to use his tape was as a supplementary aid to students at home not as a substitute for a teacher. Furthermore, al-Ḥussainī (2000) confirmed that a Tajwid learner should be willing to seek help from a qualified teacher; she insisted that Tajwid is, was and always will be a science that cannot be learned from a book, as one must listen to an expert reader and accept criticism in order to learn the correct way of recitation. Al-Ḥussainī (2000) cautions the learner about the dangers of self-study; if the learner is taught incorrectly from the start, it is more difficult to fix any mistakes in this case. She also forewarned non-native speakers not to accept anyone who speaks Arabic or claims to have studied Tajwid as an appropriate teacher. They should seek out a teacher with an appropriate degree in order to avoid the

serious consequences of learning the Qur'an recitation wrong the first time around, and she confirmed that it is not difficult to find a certified Tajwid teacher who has obtained the Ijāzah certificate.<sup>43</sup> However, it is the learner's responsibility to be aware of this and to find an acceptable Tajwid teacher with appropriate qualifications.

- Surty explains the reasoning behind his opinions; it relates to his experiences of teaching Tajwid. Beginners tend to lose interest and become confused when a number of issues connected with this science are presented simultaneously. This opinion about the failure of teaching Tajwid is true; however, it is not possible to accept the self-study structure as a solution for Tajwid teaching issues.
- A comparison of the two sources of Surty and Ḥusainī proved that Ḥusainī covers some important topics omitted in Surty's book, such as the various kinds of assimilation and the miscellany rules, but Surty explains the topics more clearly; however both writers omit some prolongation rules, such as 'iwaḍ, līn and tamkīn, and neither writers cites his sources.

### **3.4 *Tuḥfat al-Tajwid* by Shamsul-`Arifeen**

*Tuḥfat al-Tajwid* is not a well-known book. According to the author, this book covers a large part of the basic structure of the science of Tajwid and is available in 13 countries worldwide. In addition to Britain and the United States, it is available in Australia, Canada, South Africa, India, Sri Lanka, Singapore, West Indies, Malaysia and Saudi Arabia.

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<sup>43</sup> A certificate proves that the holder is qualified to read the Qur'an properly according to a particular way of recitation. It may include the chain of tutors, starting from the teacher and progressing until their connection to the Prophet.

**Authority:** An online search did not reveal anything about the author or any other publications by him; however, in *Tuḥfat al-Tajwid*, he mentions *The Gift of Supplications* and *Virtues & Etiquettes of Knowledge* as his other publications, although there is no mention of his qualifications, academic achievements or career. Accordingly, it is not possible to claim that this writer is an expert in Tajwid science. Jamiatus Salam is the publisher of this book, about whom no information is available.

**Currency:** On studying the book, it becomes apparent that it is replete with the mistakes and errors seen in other books of Tajwid that have been evaluated in this chapter. According to the interviews, only one Islamic school is using this book because it appears to be easier and because it appears to cover most of the required subjects in Table 17 below. However, it does not address the topic at hand appropriately, it does not offer interesting information and is full of errors; also, it does not appear to be up to date or relevant to actual knowledge. The book appears to primarily convey the author's particular point of view and knowledge about Tajwid.

Table 17 Tajwid topics of al-shāṭibiyyah covered in *Tuhfat al-Tajwid* by Shamsularifeen

	<b>Tajwid Topics of al-Shāṭibiyyah</b>	<b><i>Tuhfat Al-Tajwid</i></b>
1	Introducing the way of the narration	×
2	Definition of Tajwid	√
3	Al-laḥn al-jalī	√
4	Al-laḥn al-khāfī	√
5	Al-basmalah	√
6	Makhārij al-ḥurūf	√
7	The prolongation of al-jawf letters and its kinds	√
8	The rules of nūn sākin, mīm sākin, tanwīn and mushaddad	√
9	The attributes of the letters	√
10	The thick and the thin sounds	√
11	The relationship between the letters	√
12	The kinds of al-waqf (pausing) in relation to the way of pausing	√
13	The kinds of al-waqf (pausing) in relation to the ḥarakah	√
14	The kinds of al-waqf (pausing) in relation to the reason	×
15	The kinds of al-waqf (pausing) in relation to the meaning	√
16	The special words of Ḥafṣ `an `Aṣim	×
17	Al-ibtida'	×
18	Al- maqtū`, al-mawṣūl, and Tā at-t'anīth	×
19	The meeting of two sākin letters	×

**Purpose:** Shamsul-'Arifeen claims that his book aims to benefit the learners of Qur'an and enable them to appropriately pronounce each letter and word both accurately and quickly.

**Scope and accuracy:** As stated previously, the information in this book is not completely accurate, as the mistakes in it exceeded those in any other English Tajwid book evaluated in this chapter. It is not based on proven facts, and not organized in a logical and comprehensible manner. In addition, referring only to this book will not suffice, and there is an absolute need to consult other sources. The following is a non-exhaustive list of all the issues found in this book:

- Shamsul-'Arifeen mentions his references only at the end of this book. Similar to the books discussed earlier, he does not define his way of recitation.

- Shamsul-'Arifeen (2011, p44) offers an incorrect definition of madd aṣlī when he mentions both the līn letters<sup>44</sup> and the jawf letters as the letters of madd aṣlī. However, they are different. It is not possible to involve līn letters, which are pronounced from the tongue and the lips in the subject of madd aṣlī and jawf letters, which are pronounced from the back of the hollow portion of the mouth.
- Shamsul-'Arifeen uses an example of madd badal under the category of madd aṣlī. He highlighted the Wāw in the word 'ūtīnā (أوتينا) to refer to it, but madd badal is part of the derived madd because of ḥamzah (al-Marṣifī, 1979). ḥamzah exists before the Wāw in this example, so it cannot be part of madd aṣlī since it has been confirmed that it is not possible to read madd aṣlī for more than two ḥarakah for any way of recitation. Regardless, madd badal can be stretched up to six ḥarakah according to another way of narration, similar to Warsh and Nafi' (Shukrī, 2005).
- Shamsul-'Arifeen does not explain the types of madd aṣlī, but he mentions madd `iwaḍ when he explains the topic of al-waqf<sup>45</sup> to indicate how the reader needs to stop in such conditions. However, there is no link between these two topics; a part of madd `iwaḍ exists only when stopped on the word. Additionally, more than one kind of madd may exist in the case of stopping on the word, such as madd tamkīn, Madd `ariḍ lil-sukūn and madd lāzim harfī mukhaffaf. Therefore, there is no particular reason to relate madd `iwaḍ only to the topic of al-waqf and not to other kinds.

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<sup>44</sup> The Lin letters are the Waw of the lips and the Ya of the tongue and not the Jawf letters of the Alif, the Waw and the Ya.

<sup>45</sup> The rules of pausing in Qur'an recitation



- Shamsul-'Arifeen then mixes the rules of prolongation in a very confusing manner. In addition, he dropped *ṣilah kubrah* and *al-badal* in his explanations of the derived madd.
- This book describes the different durations of the derived madd types incorrectly. For instance, Shamsul-'Arifeen explains the duration of both madd *muttaṣil* and *munfaṣil* by two Alifs, two and a half Alifs, or four Alifs, but it is unlikely that the Alif's sound will be used to count the extra prolongation of the jawf letters in this manner. One Alif presents the basic kind of madd *aṣlī* that equals two *ḥarakah* or two short vowels, and it potentially accepts the duration of two or two and a half Alifs for both madd *muttaṣil* and *munfaṣil*, because they are an equal four and five *ḥarakah*, but not the four Alifs. They will then be identical for eight *ḥarakah*, and this duration is inapplicable for any kind of madd within any Qur'an recitation ways.
- In addition, Shamsul-'Arifeen makes the same mistake with other kinds of prolongations in different ways. For example, he describes the durations of *`āriḍ* and *lāzim* as five Alifs, which means 10 *ḥarakah*; however, any kind of prolongation certainly never exceeds the 6 *ḥarakah* that can be equal to 3 Alifs.

### ***3.5 Useful Tips from the Science of Tajwid by al-Ḥājjah Ḥayāt al-Ḥussainī***

Al-Ḥājjah Ḥayāt `Alī al-Ḥussainī, a Syrian, is the author of this book. This Arabic book has been translated into English by Da`ad al-Ḥussainī. The original Arabic

version of this book is called *al-Muḥīd Fī `Ilm al-Tajwid*, and according to me, it is an important book worth discussing.

**Authority:** No information is available about the author's qualifications, academic achievements, her career or any other publications. In addition, the publisher is not cited; however, the author and her book are very well-known to the Arab experts of Tajwid, and her book is deemed valuable by them as it includes the rules of Tajwid according to al-shāṭibiyyah in a professional manner. The book has been reviewed by the established reciter sheikh Muḥyī ad-Dīn Abul-Hassan al-Kurdī, who claimed that the book resembled a report and that the author has done well. Thus, the author can be considered as an expert in the field.

**Purpose:** al-Ḥussainī states that her book is one among the many available Tajwid books and that it intends to benefit the Muslim generation that yearns to learn Tajwid and to present the necessary information clearly and simply. This book does not offer the author's subjective perspective but actual and objective information.

**Currency:** The information of this book is relevant to the current research project, as it addresses the topic at hand professionally. It is useful to the learner and covers most of the required subjects. Although al-Ḥussainī does not cite other sources as justification or offer proof for the information stated within the book, the provided information is relevant to the topic. Table 18 proves the topics of al-shāṭibiyyah that should be covered in a Tajwid book; however, al-Ḥussainī excluded the three topics of al-laḥn al-khāfī; al-ghunnah; and al-maqtū`, al-mawṣūl, and tā at-t'anīth.

**Table 18 The Tajwid topics of al-shātibīyyah covered in *Useful Tips from the Science of Tajweed* by al-Hussainī**

	<b>Tajwid Topics of Al-shātibīyyah</b>	<b><i>Useful Tips from the Science of Tajweed</i></b>
1	Introducing the way of the narration	√
2	Definition of Tajwid	√
3	Al-laḥn al-jalī	×
4	Al-laḥn al-khāfī	×
5	Al-basmalah	√
6	Makhārij al-ḥurūf	√
7	The prolongation of al-jawf letters and its kinds	√
8	The rules of nūn sākin, mīm sākin, tanwīn and mushaddad	√
9	The attributes of the letters	√
10	The thick and the thin sounds	√
11	The relationship between the letters	√
12	The kinds of al-waqf (pausing) in relation to the way of pausing	√
13	The kinds of al-waqf (pausing) in relation to the ḥarakah	√
14	The kinds of al-waqf (pausing) in relation to the reason	√
15	The kinds of al-waqf (pausing) in relation to the meaning	√
16	The special words of Ḥafṣ `an `Aṣim	√
17	Al-ibtida'	√
18	Al- maqtū`, al-mawṣūl, and Tā at-t'anīth	×
19	The meeting of two sākin letters	√

**Scope and accuracy:** Based on my experience, I would say that all the information in the book is accurate. Apart from excluding the three topics mentioned in Table 18, the source covers the Tajwid rules of al-shātibīyyah in depth. However, it does not prove its claims, or organize the topics in a logical and comprehensible manner. Referring only to this book would not suffice, as there is a need to consult other sources for the missing subjects and seek more clarification about the subjects. The following provides more details about the scope and accuracy of this book.

- The author's technique in the setting for the topics is excellent, and she targets learners at an advanced level. However, the book is not very clear for non-Arabic speakers, as there are some complexities in the manner of clarification of the rules, which even some Arab learners would find difficult to comprehend.

- Al-Ḥussainī explains the letters' articulation and their attributes in a well-organized manner; however, she does not create any links between them to help the learner understand how to use these two important aspects to improve the pronunciations.
- Al-Ḥussainī excludes the topic of al-laḥn, which helps in understanding the rules that relate to the Arabic language and other rules that relate to the revealed rules of Qur'an recitation. She excludes the topics of al-maqtū' and al-mawṣūl<sup>46</sup> as well.
- The author mixes the order of the kinds of prolongations by not defining madd aṣlī appropriately, but her clarification of the derived madd is an improvement. Additionally, she mixes the order of a type of the derived madd with aṣlī and does not mention madd tamkīn.<sup>47</sup>
- Al-Ḥussainī does not cite any sources for the Tajwid theories in her book, but she does define the source of her Tajwid knowledge as *al-Tallaqī*<sup>48</sup> by *at-Tawātur*.<sup>49</sup>
- Al-Ḥussainī is known as a certified Tajwid scholar; however, she does not make available her contact chain to her Tajwid educators up to the prophet Muḥammad by presenting her Ijāzah certificate<sup>50</sup>.

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<sup>46</sup> The topic that relates to some special words in the Qur'an

<sup>47</sup> Part of madd aṣlī

<sup>48</sup> Al-tallaqī is the face-to-face study of the Qur'an from a knowledgeable person, similar to the manner in which the Prophet received knowledge of the Qur'an from the angel Gabriel.

<sup>49</sup> The authenticity in accepting knowledge by learning from a person holding an Ijāzah certificate has been approved but it is agreed in general that it is difficult to avoid deception

<sup>50</sup> This certificate is proof of a person's eligibility to be involved in the Qur'an recitation science, professionally and authentically

### 3.6 *Tajweed Rules of the Qur'an* by Kareema Carol Czerepinski

This book was published in 2006 in three volumes. The author is an American in nationality and upbringing. Czerepinski described her book as a guide for studying Tajwid. The writer offers explanations in English, but integrates them with Arabic terms.

**Authority:** According to Dr. Ayman Sawyd<sup>51</sup> who wrote the introduction of the author's book, the author memorized the complete Qur'an and mastered its recitation according to the narration of Ḥafṣ by the ways of al-shāṭibiyyah and ṭayyibah. Accordingly, the author can be considered an expert in the Tajwid science as she provides the details of her qualification of Ijāzah in her book. The book is published by Dār al-khayr Islamic books publisher in K.S.A. and offers no information about the author's academic achievements, career or other published works.

**Purpose:** Czerepinski states that this book is targeted at English-speaking students studying the Qur'an in an Arabic environment who require explanations of the Arabic terms in English and students studying the explanations of Tajwid in English, but learning the basic concepts in Arabic.

**Currency:** In my opinion, this book is relevant to the current research project, and will be helpful and useful to the learner, as it addresses the topic at hand and covers the required subject. However, Czerepinski does not offer any proofs or references within the text. Czerepinski declares that *Nihāyt al-Qawl al-Mufīd fī al-Tajwid* by

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<sup>51</sup> He is a well-known expert in Tajwid science, and one of Czerepinski's contact chains to the Prophet.

Naṣr (1930) and *Hidayat al-Qārī* by al-Marṣifī (1979) are the two main sources of her book theories only at the end of the first volume of the book when she lists some of the best Arabic references to the Tajwid science as her sources. Table 19 reviews how the topics of Tajwid science have been used by Czerepinski.

Table 19 the Tajwid topics of al-shāṭibiyyah covered in *Tajweed Rules of the Qur'an* by Czerepinski

	<b>Tajwid Topics of Al-Shāṭibiyyah</b>	<b>Czerepinski (2003)</b>
1	Introducing the way of the narration	√
2	Definition of Tajwid	√
3	Al-laḥn al-jalī	√
4	Al-laḥn al-khāfi	√
5	Al-basmalah	√
6	Makhārij al-ḥurūf	√
7	The prolongation of al-jawf letters and its kinds	√
8	The rules of nūn sākin, mīm sākin, tanwīn and mushaddad	√
9	The attributes of the letters	√
10	The thick and the thin sounds	√
11	The relationship between the letters	√
12	The kinds of al-waqf (pausing) in relation to the way of pausing	√
13	The kinds of al-waqf (pausing) in relation to the ḥarakah	√
14	The kinds of al-waqf (pausing) in relation to the reason	√
15	The kinds of al-waqf (pausing) in relation to the meaning	√
16	The special words of Ḥaḍṣ `an `Aṣim	√
17	Al-ibtida'	√
18	Al- maqtū', al-mawṣūl, and Tā at-t'anīth	×
19	The meeting of two sākin letters	×

**Scope and accuracy:** From my point of view, I can say that this book is the most suitable of the sources studied, authentic and technical, as the information provided in it is correct, based on proven facts, and offers in-depth knowledge. The author defines her way of recitation, provides a complete set of rules according to the defined way, and offers scholarly proof by declaring the names of the Qur'an recitation scholars, starting from her lecturer up to the Prophet. However, the author does not organize the topics in a logical and comprehensible manner; in addition, referring only to this book will not suffice, as there is a need to consult other sources for in-depth comprehension of the topics. Nevertheless, this book is the best English

Tajwid book available so far because its subjects cover everything that the English learner needs to know about Qur'an recitation. The following issues have been identified in this book:

- Regarding the manner of elucidating the topics, Czerepinski uses an ordinary ordering system for presenting the subjects, as she moves from one topic to another without linking them up. For instance, she explains the articulation of the letters and then immediately moves to the rules of the nūn sākin and Tanwīn without offering any logical reason for the shift.
- Czerepinski clarifies al-qalqalah in separate sections in a complex manner, while it should be a part of the attributes subject.
- Without any scientific evidence or proof, Czerepinski attempts to scientifically explain how the letters are formed in the mouth. She focuses on the al-qalqalah letters, maybe because they are the strongest in the Arabic language and can be pronounced very clearly. However, she does not particularly explain her theory of how the letters are formed in the mouth.
- The previously discussed issue of madd aṣlī occurs in this book as well, as Czerepinski defines it by madd ṭabīʿī and excludes madd tamkīn.
- Czerepinski excludes the topic of the meeting of the two sākin letters, which is a very important rule related to the correct reading of Arabic. However, she may have made an unnecessary introduction to Arabic grammar and terms.

### **3.7 Technology's Role in Teaching Tajwid Science**

Technology today is a good resource that can enhance and improve both teaching and learning the science of Tajwid in different ways. As people can easily access the

Internet, expert teachers and professionals of Tajwid should use the technological facilities to benefit larger audiences. They can utilize technology to deliver learning opportunities and improve Tajwid teachers' experiences, as they can effectively organize and create Tajwid topics using very realistic technological activities. For instance, they know how to use online conferencing tools and create their own video clips about Tajwid subjects that bring the subjects to life and make them more interesting and improve learning outcomes.

Tajwid teachers need to develop their own skills to use technology effectively and utilize their knowledge and update it in order to offer improved experiences for learners. Orenstein (2000) confirmed that it is important to remain updated about and check the Internet resources periodically in order to witness the development of the latest documents and to find recent arguments on the subject.

Technology allows a wider Tajwid audience to benefit from online lessons that many sites may offer, offering support to students who might need extra help and more time to understand the Tajwid materials. Tajwid learners can use their laptops, computers and smart phones to conduct research and engage with many Tajwid resources that technology makes accessible to them. They can obtain Tajwid materials quickly from trusted websites and download what they need from the Qur'an studies programs. In addition, technology sources offer learners the opportunity to learn at their own pace, as they can take control of their learning process by accessing online facilities at any time and from anywhere. Additionally, they also have the option of working independently or in collaboration.



It must also be noted that technology cannot be a substitute for face-to-face teaching of Tajwid science; however, it can support learners in an educational sense by helping them obtain knowledge from different perspectives and helping them practice. Online learners<sup>52</sup> cannot be certified professionals because this science needs a qualified tutor-learner interaction and face-to-face learning, given the importance of learning the correct pronunciation of the Arabic letters carefully and accurately, indicating points of articulation in the mouth, and the relevant rules.

Furthermore, regarding Tajwid distance learning, there is a need for more audio-visual work using equipment such as television, radio, computers, telephone, recording tapes, multimedia CDs, e-mail and the Internet, in addition to the traditional materials. According to Nashwān (1997), all the required materials should be assembled by Tajwid teachers and experts using distance-learning techniques, who should work together as a team to design and develop the curriculum. In addition, topics for this kind of study should be introduced gradually in stages, with increasing levels of difficulty, to fulfil the needs of students at different levels and of different abilities, in order to impart to them a sense of confidence and positivity about their ability to master Tajwid science while working alone. Accordingly, extra technological practice activities should be provided for distance-learning students that encourage them to think further about the subject and allow them to keep track of how far they have advanced towards their goals.

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<sup>52</sup> Real-time video chatting is not a replacement for face-to-face learning because of potential sound distortion, among other problems caused by the medium

The Internet is an invaluable source of knowledge and an easy place to find answers for many questions. Nevertheless, the Internet offers several options; some sources are valuable and reliable and a number of them are not. Therefore, to evaluate online sources, the same evaluation criteria for the print sources need to be used, by considering the authority of the authors, and purpose, currency, and scope and accuracy. This is particularly important in the case of online sources because they can be created by anyone and therefore are riskier in terms of their credibility and authority. Viewers need to know and understand the purpose of a web page and its contents. Most importantly, they need to know how complete and accurate the information is in comparison to other available resources.

Studying recent technological efforts in regards to Qur'an recitation reveals that there are some Tajwid websites that are maintained in English for free, and they are good resources for this science in contrast to the English Tajwid books, which as proved by this study, are mostly inadequate. However, online research has revealed some sites that have invested more effort into their data than the authors of the English Tajwid books. The web pages may not successfully apply all the rules of the ways of usage, but they certainly illustrate an understanding of the important principles of Tajwid, such as introducing a particular way of recitation when reading or teaching the Qur'an recitation.

Accordingly, this chapter relied on the data of the following two websites and recommended them to both Tajwid teachers and learners, because based on my experiences, the information offered on these sites is rich and highly accurate. Furthermore, these sites use audio to listen to the right sounds of the letters and have

also arranged the Tajwid science topics in a reasonable manner in addition to explaining the rules.

### **3.8 The Website of *Read with Tajweed***

The first website, a screenshot of which can be seen in Figure 16, is available at [www.readwithtajweed.com](http://www.readwithtajweed.com)<sup>53</sup>. Recently, the site announced a free Android app for download. The site states its source of information as *Basic Tajweed for Primary Madris* by Sheikh Hasīb Aḥmed Ibn Yūsuf Mayet. However, I could not find information about this source, and the authors do not provide further information as well.

Regarding the site author, the author, his/her qualifications or the person/people responsible for the creation of this website are unknown. They did not respond to my attempts to get in touch with them via the contact information provided on the website. The publishing body of this web page or server does not appear to be an educational institution or a business but it offers the impression of a non-profit Islamic educational site.

Regarding the purpose of this website, the unknown editor claimed that he/she is by any means professing to be an expert in the field of Tajwid; however, he requests the site viewer to perceive his programme as a small, humble attempt on his part towards facilitating correct Qura'nic reading to prevent both minor and major errors.

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<sup>53</sup> [internet], [cited 2014 July 12], available from URL: <http://www.readwithtajweed.com>

Taking this into account, the currency and coverage of this website is questionable because it does not identify a known author and invites to contact an unnamed Web master, and the date of creation is unavailable. However, it would be incorrect to say that the information on the website is irrelevant to Tajwid science, as from my point of view, the knowledge is applicable to the required subjects and will be useful to the learner.

Regarding the accuracy and objective of the site, according to my experience, it is possible to trust the accuracy of the facts under explanations, and according to the findings of this research, this site can be accepted as a good technologic contribution to Tajwid science sources in terms of introducing the Tajwid science objects of Arabic letters for non-Arabic speakers for reasons listed below:

- First, the publishers introduce al-shāṭibiyah as a way of recitation that they accept to explain the rules of Tajwid science, and they explain most of the rules according to the selected way of recitation.
- The site uses the Arabic letters' sounds in a manner that makes it possible to practise the actual sounds of the letters, as they offer a good foundation by introducing the Arabic letters audibly within all possible conditions that may occur for the letters of the Qur'an text. They also mention the Arabic letters alphabetically by their names and according to the involved articulations of the mouth correctly.
- Following this, the letters are used in different situations that they may be found in, such as the use of every letter with three short vowels, followed by use with three long vowels and an extra prolongation of the

long vowel letters. Afterwards, they use the same procedure again but with shaddah.

Even though this website uses Arabic letters in different real-life situations that it may take place in Arabic, not all the alphabet letters involved in all of these cases are in the Qur'an text. In addition, this website does not entirely explain the subject of al-ibtidā', which relates to the definite AL(ال). Concerning al-waqf (the pausing), they explain the signs of pausing, but not the rules, thereby excluding one of the important rules in the Qur'an recitation science.

Regarding the topic of the prolongation, the site creators were unable to convey this adequately to the learners, as they could not fit the types of madd ṣilah, `iwaḍ, badal, tamkīn and farq into any category. They called these rules 'madd caused by other things', which does not make sense. This might be related to the sites' sources of Tajwid textbooks that never agree on an appropriate way of clarifying the prolongation subject.

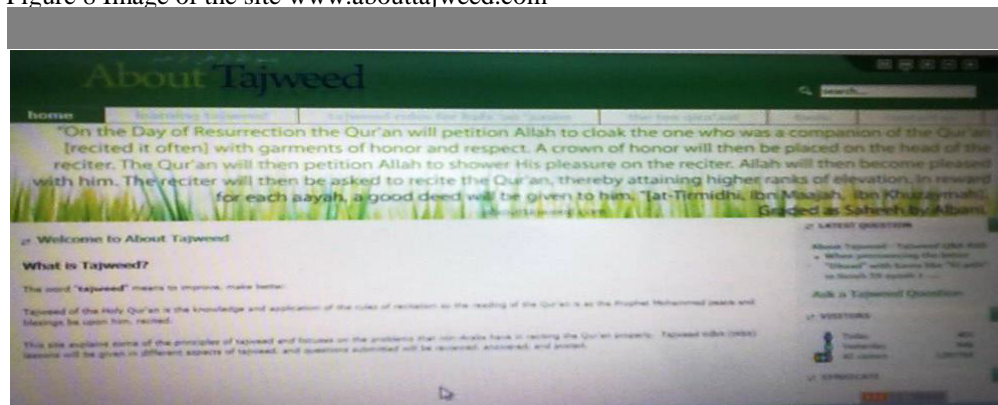
Figure 7 Site image <http://www.readwithtajweed.com>



### 3.9 The website of *About Tajweed*

Figure 8 shows the second website of *About Tajwid* that is available at [www.abouttajweed.com](http://www.abouttajweed.com)<sup>54</sup>. The advantage of this site is that in addition to the fact that it clarifies more than one way of the Qur'an recitation, it explains all the information of the Tajwid rules of al-shāṭibiyyah from Czerepinski's book *Tajweed Rules of the Qur'an*, which has been shown by this research to be the best English Tajwid book so far. Accordingly, what was revealed about Czerepinski's book in this study, absolutely applies for this website. However, similar to the previous website, it appears to be a non-profit Islamic educational site, and no information is available about the creators of this website or the related server. The site managers, however, replied to my request to identify themselves or their references to Tajwid science, and the response is illustrated in Figure 9 below. They stated that the founders of this site choose to remain anonymous. They identified their references in the reply by relating them to Sheikh Ayman Swayed<sup>55</sup>. They also stated that all of their staff members have obtained an Ijāzah in Ḥafṣ by the way of al-shāṭibiyyah. Accordingly, this website can be accepted as a satisfactory resource for Tajwid science in the English language.

Figure 8 Image of the site [www.abouttajweed.com](http://www.abouttajweed.com)



<sup>54</sup> [internet], [cited 2014 July 12], available from URL: [http:// www.abouttajweed.com](http://www.abouttajweed.com)

<sup>55</sup> The contact chain of educators of Czerepinski to the Prophet goes through him.

**Figure 9 Reply of the site managers about their references**

Assalaam alaikum wa rahmatullah.  
The founders of this site choose to remain anonymous, but the lessons are based on many different old authentic well known books of tajweed and lessons given by the honorable Sheikh Ayman Swayd, translated into English. The staff have either already obtaining an ijaazah in the ten Qira'at or are in the porcess of obtaining it. The staff all have an ijaazah in Hafs min tareeq Ash-Shatibiiyah as well as Hafs min tareeq At-Tayybiah. Their sanad for all of the ijaazaat goes through Sheikh Ayman Swayd through one of his students.

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About Tajweed  
<mailto:tajweedquestions@abouttajweed.com>

Regarding the motivation and purpose of this website, they claimed that their mission was to explain some of the principles of Tajwid and focus on the problems that non-Arabs have in reciting the Qur'an; they ask their site users to ask questions, replies to which are posted following a review.

### **3.10 Chapter summary**

As this chapter aims to discover whether Tajwid sources in Britain are adequate, it was important to set the criteria for good resources of Tajwid science by studying the English references of Tajwid available in Britain. This chapter identified the authority of each book, its purpose, currency, and scope and accuracy, in addition to the required subjects of Tajwid science according to the way of al-shātibiyyah that the English references used to present Tajwid science.

After studying the most popular Tajwid references in Britain, of Surty and Ḥussainī, the results confirmed that the structures of these references were insufficient and that they included inaccurate information. Both the books used some common approaches, such as the manner of ordering of Tajwid topics and the arrangement of the themes in a common category using an impractical form of presentation. In addition, these books were found to contain sets of Tajwid rules and theories with no clarifications about the premises, and they also included many errors in their contents. Therefore, they are difficult to comprehend and include uncertain answers. In addition, the authors omitted some of the Tajwid topics.

These results confirmed the research theory that the study of Tajwid science in Britain is insufficient, as the results of the interviewed Muslim centres and schools in Britain confirmed that they are unable to select the right reference to the Tajwid science, as most of them selected the above books of Surty and Ḥussainī that the study confirmed to be inadequate. In addition, these centres and schools failed to recognize the importance of the books of *Useful Tips from the Science of Tajwid* by al-Ḥājjah Ḥayāt al-Ḥussainī, and *Tajweed Rules of the Qur'an* by Kareema Carol Czerepinski, which have been confirmed by this chapter to be the best English references of Tajwid in Britain.

The books of al-Ḥussainī and Czerepinski are more precise than the others, because the authors have succeeded in gathering information based on a complete set of rules for a way of narration. Therefore, they are the more appropriate English references of the Tajwid science. However, they are unpopular and have been rejected by some Islamic centres because of the difficult manner in which they offer their topics;



despite the completeness of information, they lack in presentation without sufficient clarification and analyses.

This chapter clarifies the importance of using technology for improving both the teaching and learning of the science of Qur'an recitation. Tajwid experts can conduct experiments using different technological modes, which may enhance the experience of both Tajwid teachers and learners. Tajwid teachers can use technology for improved teaching and communication with learners, and technology can benefit learners by offering knowledge of Tajwid customized to their needs.

Researching recent technological efforts in regard to Qur'an recitation according to the criteria for good sources reveals that there are two valuable resources of Tajwid science online, namely, the websites of *About Tajweed* and *Read with Tajweed*. The reason for this selection is that these websites are free, and based on my experience, I recommend them as the most accurate and well-researched web sources of Tajwid. However, the remaining sites are either inaccurate or offer paid courses, without information about their materials of Tajwid.

Finally, according to the results of this chapter, I believe that there is a need for improved English sources of Tajwid science that present Tajwid in a significantly more easy and comprehensible manner. The next chapter of this thesis attempts to offer an alternative source of Tajwid science, by presenting the complete rules of the way of al-shāṭibiyyah as an example of a good source of Tajwid science that offers the topics of Tajwid accurately and in a simple manner.

**CHAPTER FOUR: THE SCIENCE OF RECITING THE QUR’AN**  
**ACCORDING TO THE WELL-KNOWN WAY**  
**OF *AL-SHĀṬIBIYYAH***

**4 Introduction**

An analysis of available English sources of the science of Tajwid confirmed that these are either inaccurate or unauthentic and hence not a good source of Tajwid, or they are authentic and accurate, but difficult to comprehend. Therefore, finding a complete, easy, and true English reference on the science of Tajwid in Britain is a significant concern. In light of this, this chapter attempts to accurately establish Tajwid according to the most well-known narration of Qur’an recitation and to provide true guidance on the science of Tajwid in academia for the first time, as an authentic reference to the science of the Tajwid and an explanation of literature on Tajwid that is available in English. The present author believes that this work will be a useful resource for none Arabic speakers for different reasons.

At the outset, Chapter 3 of the thesis confirmed that most English sources of Tajwid do not adequately describe the characteristics and questions that present the true facts of the science of Tajwid. The best English Tajwid references are difficult to locate and are not written in a style that is accessible and comprehensible to most readers in terms of quality and clarity of their content. Consequently, these sources do not help learners arrive at a better understanding of this science. Furthermore, as most of the authors are not experts in the science of Tajwid, most English sources of Tajwid contain various faults, in addition to limited explanations of the themes exclusion of the main Tajwid principle and several of other important information.

In addition, Chapter 2 explain that the authors of the English sources of Tajwid have no specific plan for the subject; they imitated the methods of the Arabic sources of Tajwid and approached the related subjects using the same technique, mostly in the same order of topics. In addition, they used the same methodology as the Arabic references works despite there being limitations to the non-Arabic speaker's knowledge of Tajwid. As a result, the English books on Tajwid constitute a shapeless collection of confusing information that is hard for learners to understand or use.

However, as the researcher proved that she is a qualified expert in the science of Tajwid<sup>56</sup>, she used her qualification and experience of teaching Tajwid to both Arabic and non-Arabic speakers in Jordan and Britain to suggest a particular alternative resource for the Tajwid references that explain the literature on the science of Tajwid in this chapter. These experiences give the researcher an excellent opportunity to become an expert on the main sources of Tajwid science in Arabic in addition to the most important sources of Tajwid available in English.

Accordingly, this chapter provides full, essential, knowledge of Tajwid based on the well-known method of al-Shāṭibiyyah, as an example of the complete, accurate, and truthful knowledge with better and simple explanations. This should help participants appreciate the perspectives of the good English references of Tajwid that are accurate but have not been popular and are difficult to understand.

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<sup>56</sup> See chapter 1, section 1.4 for more details.

Additionally, this chapter explains the Tajwid science in particular order of the topics and using a different technique that support comprehension, by connecting the topics in a way that is logical and aids learners in understanding the subject easily. For instance, since the rules of Tajwid science primarily relate to the letters, irregular manners are used to clarify the topics of Tajwid by explaining them along with the letters' points of articulation according to the Tajwid order of the Arabic letters. Therefore, every letter is introduced individually by elucidating their places and ways of pronunciation that relate to their attributes, in addition to clarifying the related Tajwid rules, which will make the subjects clearer, easy, and enjoyable.

Finally, this chapter clarifies the reason behind each rule of Tajwid, which confirms the importance of this science, making it a more interesting and motivating subject to study. Many charts and tables have been employed to analyse and explain the different themes in a complementary way to facilitate understanding.

#### **4.1 The Science of Tajwid According to al-Shāṭibiyyah**

This chapter presents an example of the knowledge that is necessary to introduce the science of Tajwid, as gaining this knowledge to recite the Holy Qur'an correctly, in a manner revealed to the Prophet Muḥammad, is vital for Muslims. It is essential to identify the manner of recitation when introducing the rules of Tajwid, as Tajwid rules vary depending on the form of recitation. For example, stretching the short vowel ḍammah up to four ḥarakah, if it comes with the plural Mīm before hamzah<sup>57</sup>, is one of the Tajwid rules according to the way of Qālūn (d. 835) by Qārī Imām

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<sup>57</sup> *Manhaj Qālūn Fī Mīm al-Jamī'* (the rule of plural Mīm by Qālūn), [Internet] Place, 1998, [cited 2015, July] available from: websit <http://quranacademy.talk4her.com/t109-topic>.

Nāfi` (d. 785). However, this rule is not applicable for Tajwid according to the way of al-shāṭibiyyah.

Therefore, this thesis explains the science of Tajwid according to the way of al-shāṭibiyyah using the readings of Ḥafṣ Bin Sulaymān (d. 796) regarding Qārī Imam `Aṣim Ibn Abi al-Nujūd (d. 744). According to Surty (2000), this way of recitation is still extremely popular in the Muslim world and is preferred over the other qirā'āt (forms).

The following study of Tajwid science will explain the articulation of Arabic letters according to the Tajwid order by using them individually and clarifying the mouth position for each letter and its correct pronunciation. In addition, it mentions the mistakes students might make in their pronunciation and techniques to correct them. It also includes the attributes of the letters and the relationship between them, as this knowledge could help improve pronunciation. The study then explains the remaining ruled rules that relate to each letter. This chapter ends with an important topic in Tajwid: how to start a reading of the Qur'an and the different kinds of pauses.

The knowledge and rules regarding how to start and when to pause, including the revealed rules of al-rawm and al-ishmām in the pausing section will be discussed in this chapter, this is an important topic in the context of the meaning of the Qur'an because failing to pause correctly may communicate the wrong meaning of the words to the listener. To gain the knowledge of a complete way of recitation, particular words—in addition to the words al-maqtū` and al-mawṣūl—are clarified in

this chapter with respect to the rules of narration by Ḥafṣ Bin Sulaymān as in al-shāṭibiyyah adopted by this study.

## **4.2 The Types of Tajwid Topics and *al-Laḥn***

Tajwid topics can be divided into two parts. The first relates to the Arabic language, and mostly involves the Arabic letters' spelling. The second relates to the rules of the Qur'an that were revealed to the Prophet Muḥammad. According to Shukrī (2005), the errors that might occur when reciting the Qur'an can be divided into two forms based on the types of Tajwid topics:

1. The mistakes or errors of Tajwid related to language, called *laḥn jalī* (*laḥn* meaning 'error' or 'mistake', *jalī* meaning 'clear'), such as changing the letters or its ḥarakah, or dropping letters during recitation, can be avoided by understanding how to pronounce Arabic properly.
2. The errors related to the revealed rules of recitation, called *laḥn khafī* (*khafī* meaning 'unknown' or 'hidden'), such as the different durations for stretching the jawf letters or the nasal sounds (*ghunnah*) with some sākin Mīm and Nūn rules, are known as types of hidden errors (*laḥn khafī*).

## **4.3 The Tajwid Order of the Arabic Letters**

Al-Marṣifī (1979) claims that most Tajwid scholars accept al-Farāhīdī, view that the Arabic letters are distributed within 17 makhraj (places) in different, specific locations in the mouth. This study will utilise al-Farāhīdī's order of the letters, arranged according to their locations in the mouth, starting from the back and moving to the front. Thus, the order of letters in Tajwid will be different from the

conventional order of the Arabic alphabet. In al-Farāhīdī's order, the learner will be able to understand how the letter sounds move from the back to the front of the mouth. The learner will also be able to pronounce every letter from its correct makhraj, which will improve pronunciation. If the learner pronounces the letters in this order, he or she will be able to feel the sounds start from the hollow portion of the mouth, which is the only makhraj with no division for three letters. Then, the sound of the letters will move to the throat, which includes three specific makhraj for six letters. The sounds will then reach the largest makhraj in the mouth, on the tongue, which includes ten makhraj for eighteen letters. Last, the sounds will reach the lips, which consist of two makhraj for four letters. Tajwid scholars state that the nose<sup>58</sup> is the fifth makhraj for one sound, known as al-ghunnah<sup>59</sup> (al-Qurṭubī, 2000). Figures 10 to 14 explain that there are 32 letters (sounds) in the Arabic language set in 5 makhraj in 17 places.

Figure 10 the first general makhraj of al-Jawf

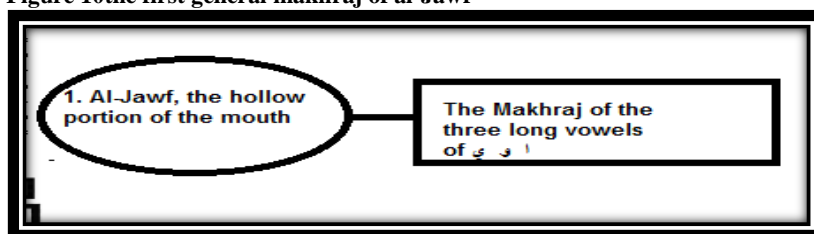
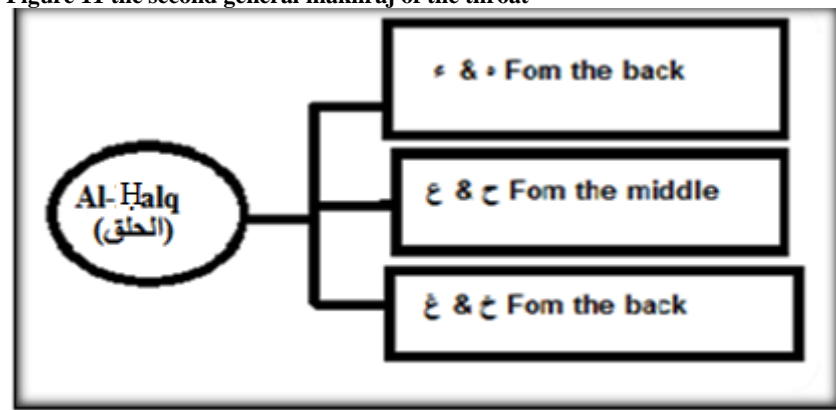


Figure 11 the second general makhraj of the throat



<sup>58</sup> Its place is called makhraj al-Khayshūm.

<sup>59</sup> The sound of the nose; it is part of the nūn and mīm letters.

Figure 12 the third general makhraj of the tongue

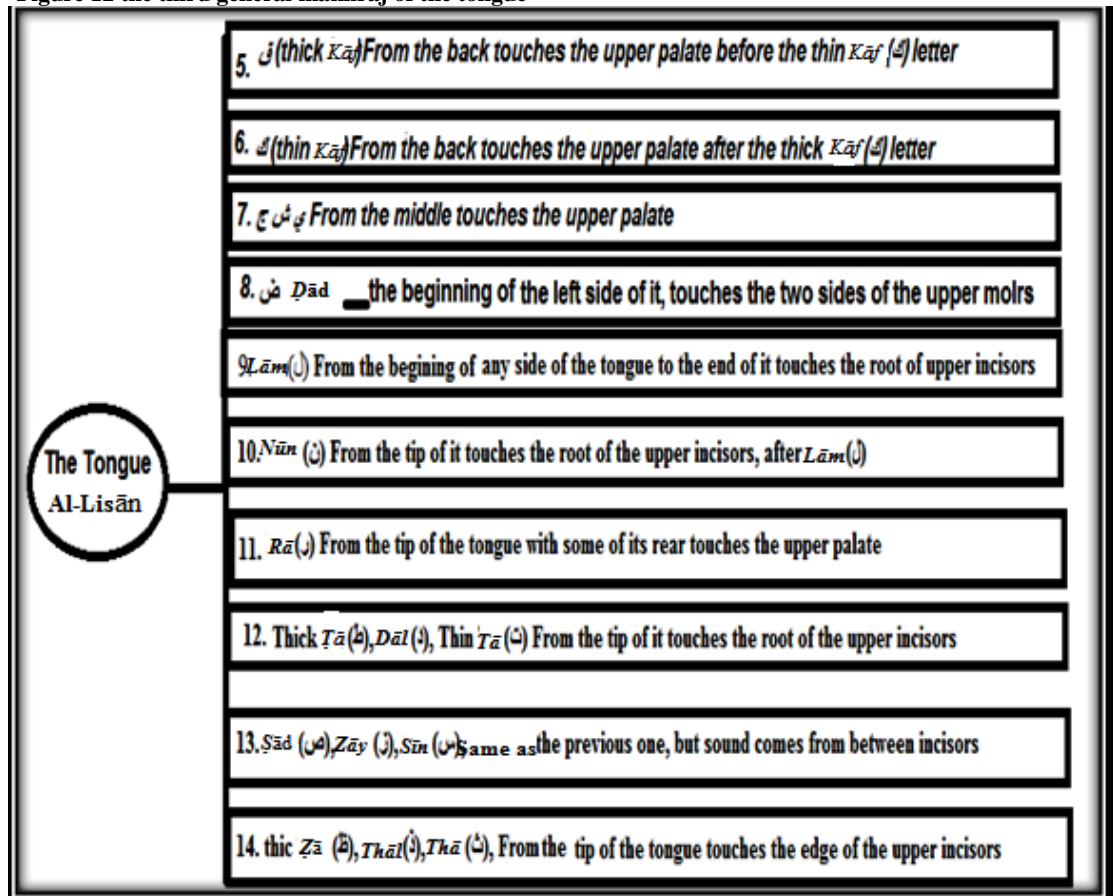


Figure 13 the fourth makhraj of the lips

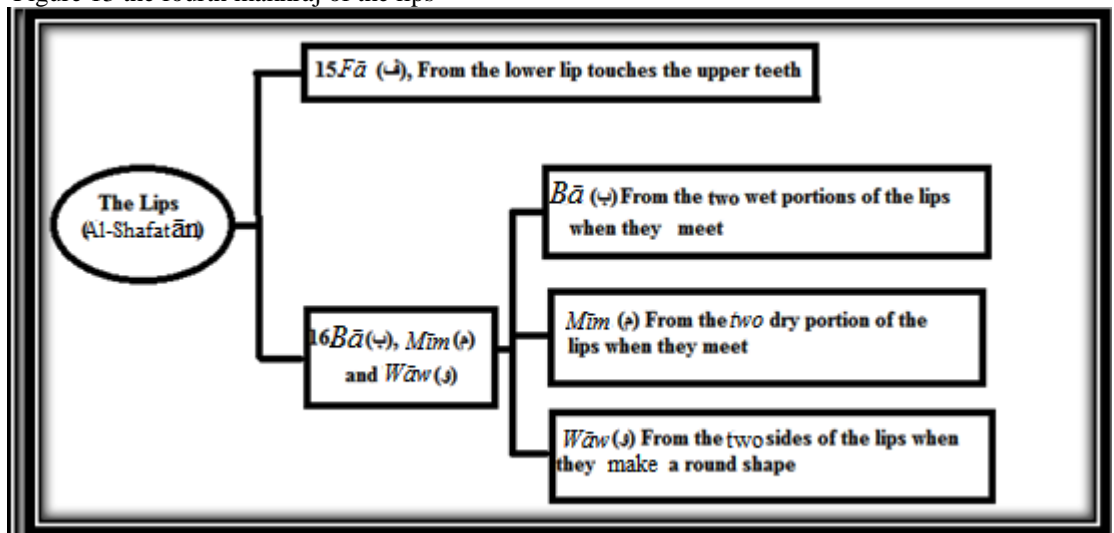
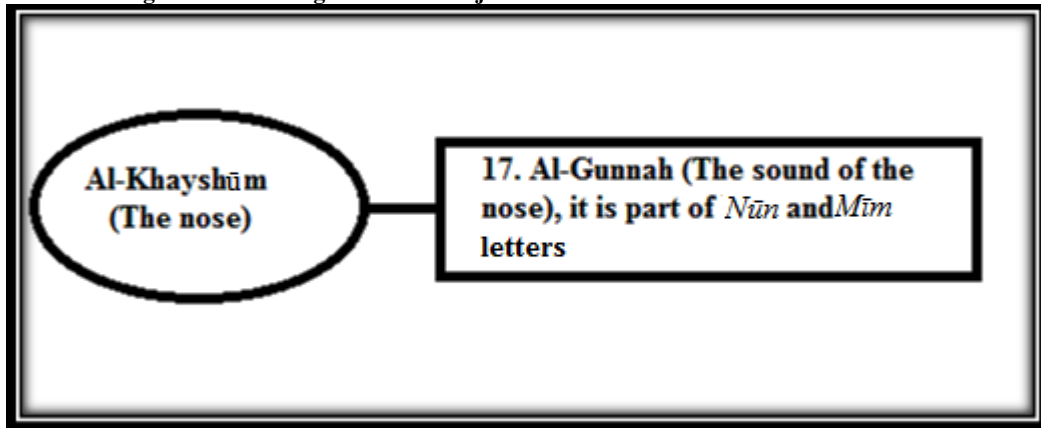




Figure 14 the fifth general makhraj of the nose



#### 4.4 The Difference between al-Farāhīdī's and the Conventional Alphabet's Orders

Figure 15 shows that there are 28 letters in the common Arabic alphabet. However, al-Farahīdī demonstrated that the Arabic letters have 32 sounds based on their places in the mouth (Figure 16). He noticed that four sounds were missing in the alphabet, though they are used in the Arabic language. The alphabet dropped the sounds of al-ghunnah, hamzah, and the second type of Wāw (و) and Yā (ي) letters (Figures 17 and 18). The alphabet does not address the hamzah (ء) letter clearly; instead, it states the Alif (ا) letter, and the learner must guess whether this letter is Alif or hamzah.

Figure 15 The Arabic alphabet

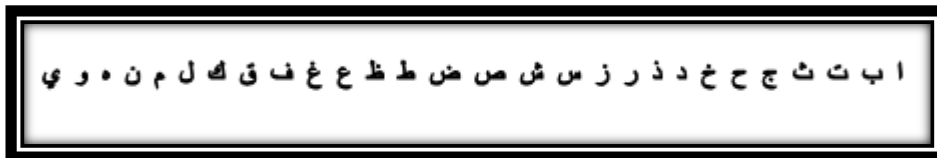
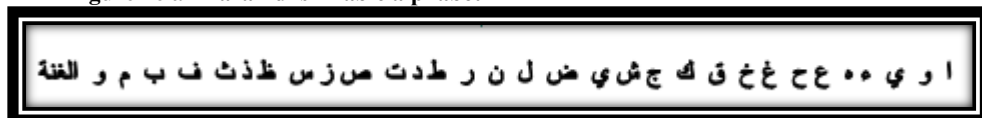


Figure 16 al- Farāhīdī's Arabic alphabet



There are two sounds each for the Wāw (و) and Yā (ي) letters. The first sound of Yā (ي) and Wāw (و) comes from al-jawf (the hollow portion of the mouth). However, the second sound of Yā (ي) is pronounced from the middle of the tongue, while the second sound of Wāw (و) comes from the lips (Figures 17 and 18).

Figure 17 the two types of the letter Wāw

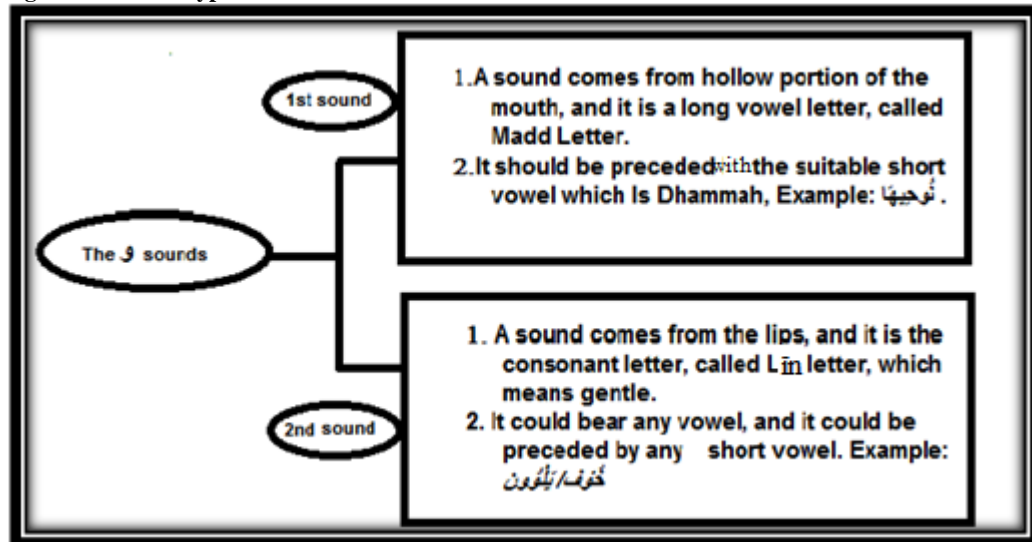
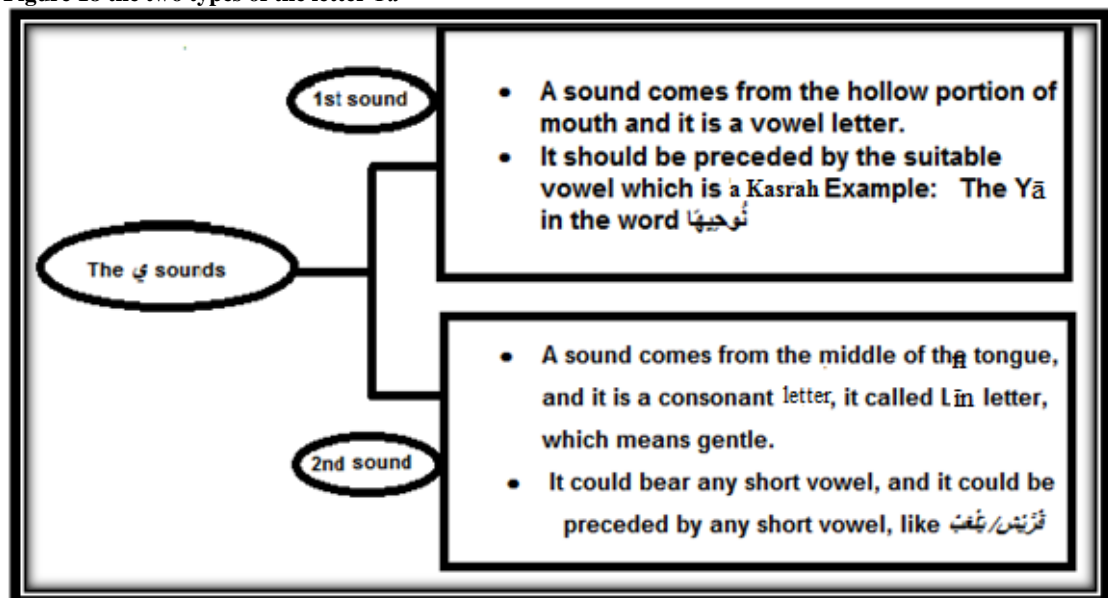


Figure 18 the two types of the letter Yā



Finally, the alphabet omits al-ghunnah (the sound of the nose), although it is an essential part of the Nūn and Mīm letters and they cannot be pronounced without it (Shukrī, 2003).

## 4.5 *Makhārij al-Ḥurūf*

Tajwid is the rules concerning the letters of the Qur'an and the correct pronunciation of every letter. Therefore, this section will clarify the subject of makhārij al-ḥurūf. Makhārij (plural of makhraj) refers to the place in the mouth where the letters are pronounced. Al-ḥurūf (plural of ḥarf), which means 'the letter', are sounds; implying that any sound is simply air being used in a particular way from an exact place in the mouth.

### 4.5.1 *Makhraj al-Jawf* (The Mouth Cavity)

Al-jawf is the hollow portion of the mouth. It is the makhraj of the three prolonged letters Alif (ا), Wāw (و), and Yā (ي). These letters are called ḥurūf<sup>60</sup> al-madd,<sup>61</sup> and are determined by ḥurūf al-jawf with respect to their places in the mouth. Another name for these letters is ḥurūf `illah<sup>62</sup>, as they are considered the weakest letters of the Arabic alphabet, in addition to the letter Ha (ه).

All languages have vowels in addition to consonants; however, the Arabic language has two types of vowels: the short vowels, fathah (َ), dammah (ُ), and kasrah (ِ), as well as the long vowels Alif (ا), Wāw (و), and Yā (ي) (Abdul-Fattāh, 1989). Each short vowel is called a ḥarakah, and each long vowel consists of its two corresponding short vowels. The short vowels join letters within words based on the grammar. The long vowel Alif (ا) comprises two short vowels of fathah (َ); the long vowel Wāw (و) is two short vowels of dammah (ُ); and the long vowel Yā (ي) is

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<sup>60</sup> *Huruf* means 'letters'.

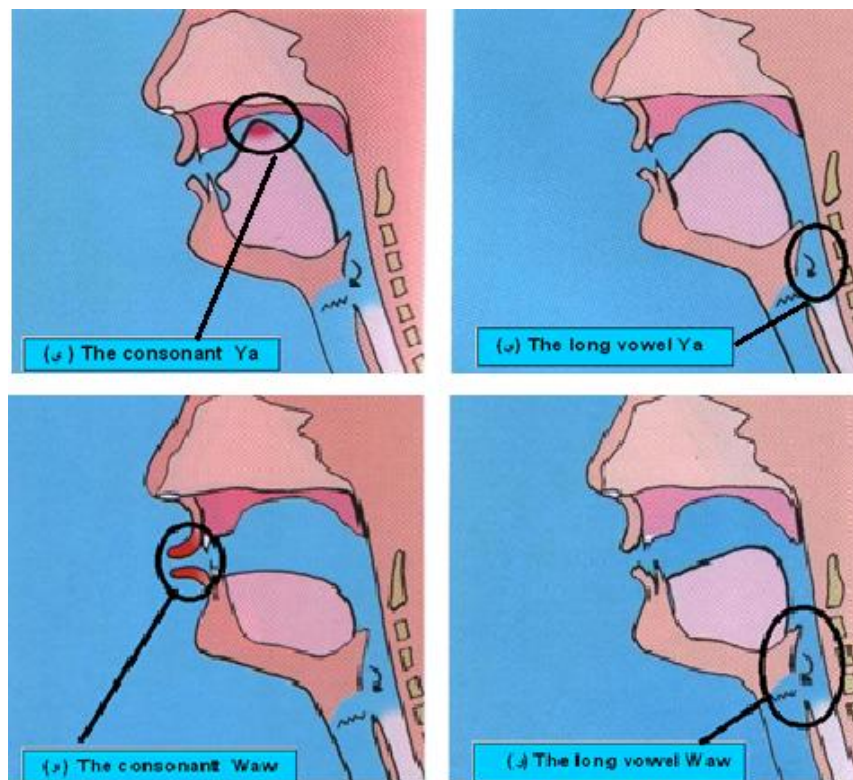
<sup>61</sup> *Madd* means 'prolongation'.

<sup>62</sup> *Illah* means 'weak'.

two short vowels of kasrah ( ِ ). Therefore, the duration of the short vowel is half that of the long vowel, which is measured as one second. Thus, the short vowel should be half-a-second (Abdul-Fattāḥ, 1989).

The long vowels Wāw ( و ) and Yā ( ي ) are both pronounced from the hollow portion of the mouth (al-Jawf); however, the consonant sound of Wāw ( و ) is pronounced from the lips, and the consonant sound of Yā ( ي ) is pronounced from the tongue. Alif ( ا ) has only one vowel sound with one place of al-Jawf (Shukrī, 2005).

Figure 19 Images for the two sounds of Waw and Ya. (Shukrī, 2005) edited by the researcher



It is important to know the two characteristics of the long vowels of the al-jawf letters in order to distinguish them from consonants.

1. They are always sākin letters and bear no ḥarakah<sup>63</sup> of ḍammah, kasrah, or faṭḥah.
2. They should be preceded by the correct short vowels, i.e. kasrah ( ِ ) with Ya ( ي ), ḍammah ( ُ ) with Wāw ( و ), and faṭḥah ( َ ) with Alif ( ا ) (al-Qurṭubī, 2000).

#### 4.5.1.1 The Long Vowel Letter *Alif* (ا) of *al-Jawf*

Abdul-Fattāḥ (1989) maintains that there is a difference between hamzah (ء) and Alif (ا). The alphabet order drops or only mentions Alif (ا) because it acts as a seat for hamzah. If hamzah is attached to Alif (ا), it only presents hamzah; however, if hamzah is not attached to Alif (ا), it presents itself as a long vowel. For example, the first Alif (ا) in the word *arham* (أرحم) is a hamzah and cannot be pronounced as Alif (ا) because of the hamzah; but the second Alif in the same word is a long vowel.

Qur'an readers should pronounce Alif (ا) irrespective of its size or shape. For example, in the word *bihādhā* (بِهَذَا), there is a normal Alif (ا) at the end of the word and another smaller Alif in the middle, and both of these should be read. Alif as a long vowel should always be sākin and should not bear any ḥarakah of faṭḥah, ḍammah, or kasrah ( َ ُ ِ ), but should be preceded by its short vowel, faṭḥah ( َ ) (al-Qārī, 1948). In addition, Alif (ا) has both thick and thin sounds with respect to the preceding letter. If the letters Qāf (ق), Sād(ص), Ḍād(ض), thick Ṭā (ط), thick Zā (ظ), Ghayn (غ), or Khā (خ) appear before Alif (ا), then it should be read with a thick sound. If it is preceded by any of the other letters, it should be pronounced with a

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<sup>63</sup> The short vowels are called *Harakah*.

thin sound (ʿAbdul-Fattāḥ, 1989). For example, the sound of Alif (ا) after the thick letter Qāf (ق) in the word *qāl* (قال) is thick, but its sound after the thin Kāf (ك), in the word *kān* (كان) is thin.

#### 4.5.1.2 The Long Vowel Letter *Wāw* (و) of *al-Jawf*

Like Alif, Wāw (و) follows the same rules as an al-jawf letter and the reader should pronounce the Wāw (و), whatever its size. For example, the Wāw (و) in the word *'ūḥya* أُوحي or the small Wāw (و) after the letter Hā in the word Ba'suhū`An below:

Figure 20 the word *Ba'suhū`An*



The long vowel Wāw (و) always has a thin sound and should always be sākin, and if it bears any ḥarakah, it presents a consonant sound. This al-Jawf letter should be preceded by the short vowel ḍammah (◌ُ). Finally, the Wāw (و) could present the hamzah if it acts as a seat, as in the first Wāw (و) in the word *yu'minūn* (يُؤْمِنُونَ) (Abdul-Fattah, 1989).

#### 4.5.1.3 The Long Vowel Letter *Yā* (ي) of *al-Jawf*

Similar to Wāw (و), Yā (ي) always has a thin sound as well. It should be sākin and proceeded by the short vowel Kasrah (◌ِ); however, if it has any ḥarakah, it changes into a consonant that is pronounced from the middle of the tongue. Yā (ي) should be pronounced clearly irrespective of its shape, as it could have the shape (يَ), as in

*bihi* ( **بِي** ), or the normal shape ( **ي** ). Yā ( **ي** ) presents the Hamzah if it acts as a seat, as in the word *shay'* ( **شَيْءٌ** ) (Abdul-Fattāḥ, 1989).

#### 4.5.2 The Prolongation

According to most Tajwid references such as al-Ṭawīl (1999), al-madd literally means ‘stretching’. He defines it as an extension of the duration of ḥurūf al-jawf. Others define lengthening literally as increasing and theoretically as the lengthening of the sound of the long vowel letters when they encounter a hamzah or a sukūn. Research on this topic clarifies that these explanations do not consider all types of prolongations as they drop important varieties of prolongation, called aṣlī (basic), and address the derived prolongation, called madd farī. ḥurūf al-jawf, or the prolongation letters of Alif, Wāw, and Yā, that comprise stretching; without it, they would be short vowels of faṭḥah, ḍammah, and kasrah. Abdul-Fattāḥ (1989) provides a better explanation for al-madd by linking the madd letters as long vowels and the ḥarakah as short vowels. He defines it as prolonging a long vowel two or three times, so it becomes four to six times as long as a short vowel. This explanation points to madd farī correctly, but excludes the madd aṣlī yet again. To make the prolongation subject consistent, this research suggests the definition of reading the prolongation letters Alif, Wāw, and Yā correctly in their basic state, and extending their duration in the other types of derived madd by prolonging them two or three times.

- **The Types of Prolongation with respect to Length**

Al-jamal (1999) confirmed that there are three common durations for the madd letters:

1. Al-qaṣr (the short prolongation) is the stretching of two ḥarakah, which is needed for the standard pronunciation of al-jawf letters. This is equal to one second, as measured by Abdul-Fattāḥ (1989).
2. At-tawaṣṣuṭ (the moderate level) is the stretching of four ḥarakah and equals the duration of two long vowels.
3. Aṭ-ṭūl (the long prolongation) is the stretching of six ḥarakah and equals three long vowels.

- **The Types of Prolongation with respect to General Characteristics**

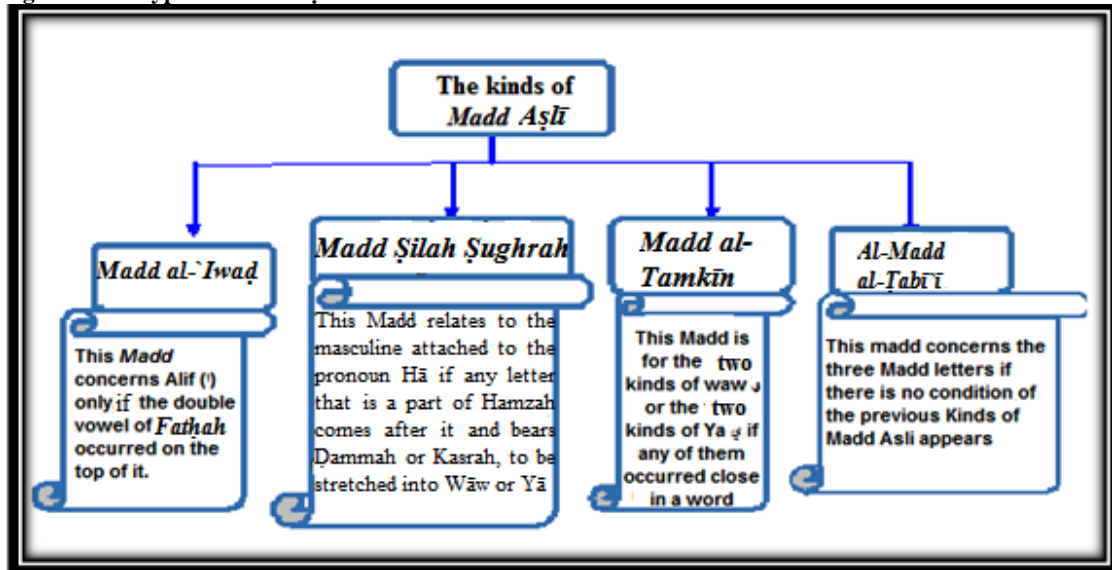
1. Al-madd al-aṣlī is the basic pronunciation of al-jawf letters and consists of only two ḥarakah. This type of Madd occurs naturally without any special effort in its pronunciation, and it cannot exist without the two ḥarakah (Ḥusainī, 1996).
2. Al-madd al-farī is the derived or subordinate prolongation. This occurs because of hamzah ( ء ) or sukūn ( ◌ْ ), which could appear before or after the madd letters. This madd needs some effort when prolonging beyond two ḥarakah (al-Ḥussainī, 2000).

#### **4.5.2.1 The Types of Prolongation with respect to the Types of Aṣlī**

The most important characteristic of this type of lengthening, which is neither a hamzah nor a sukūn, is that it follows the letter of lengthening. According to al-Ḥussainī (2000), madd letters should not be longer or shorter than two counts. Most or all Tajwid references, such as al-Ḥussainī's (2000), label madd al-aṣlī as al-ṭabīʿī; however, this research proves that this is incorrect, as explained in Chapter 5, and finds that it is convenient to have Madd Ṭabīʿī as one of four types of madd aṣlī as mentioned in Figure 21.



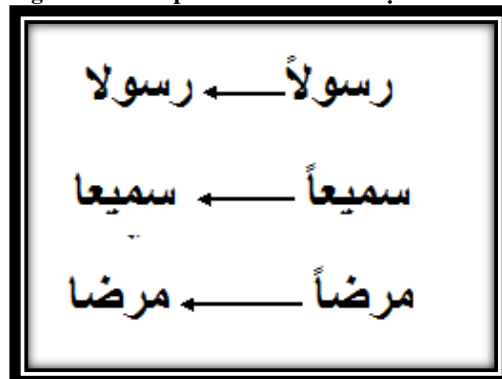
Figure 21 the types of *Madd Aşlī*



### 1. *Madd al-`Iwaḍ*

Madd al-`iwaḍ is a substitute for the double fathah with Alif when pausing at the word. When joining tanwīn fathah, it retains the sound of nūn sākin. According to Shukrī (2004), `Iwaḍ means “to substitute” and relates to tanwīn fathah only with Alif, and not another nunation of ḍammah or kasrah. Consider the following example of *rasūlan* (رسولا) below:

Figure 22 Examples of madd al-`Iwaḍ



However, Shukrī’s (2004) clarification of `Iwaḍ is not complete as its main purpose is not that tanwīn fathah should come only with Alif. The main idea here is to change

tanwīn fathāh into Alif, although tanwīn fathāh h may appear along with ḥamzah. For example, in the word *mā'an* (ماء), tanwīn fathāh must still be changed into Alif to be Mā'a'. Ḥusainī (1996) elucidated an important point: tanwīn fathāh may appear with the Ta (أ, ؤ) of feminine form, but madd al-`iwaḍ is not applied to tanwīn fathāh in this case, but changed into a Ha ه with sukūn.

## 2. Madd al-Tamkīn

The literal meaning of madd al-tamkīn is 'to make certain' (Shukrī, 2004). The terminology means to ensure that the long vowel Wāw or the long vowel Yā is pronounced if they appear next to its corresponding consonant, irrespective of which comes first or whether it occurs in one or two words (Maṣṣūr, 1999). *yālūn* (يَلُون) ('Āl-`Imrān, 78) is an example of madd tamkīn in one word, as the long vowel Wāw occurs second and is marked by a small Wāw in the verse, and the first Wāw is a consonant. However, although *yūhyī wa yumīt* (يُحْيِي وَيُمِيت) ('Āl-`Imrān, 156) is similar to the previous word, the long vowel in this example is Ya, which is marked by (ي). In *kafarū wa ḡalmū* (كَفَرُوا وَظَلَمُوا) (al-Nisā', 168), the long vowel Wāw comes before the consonant Wāw in two words.<sup>64</sup> *fī yawm* (فِي يَوْمٍ) (al-Ma`arij, 4) is another example of madd tamkīn in two words, but with the long vowel Yā.

## 3. Madd al-Ṣilah al-Ṣughrah

A small link (madd ṣilah ṣughrah) prolongs the short vowel of kasrah or ḍammah of the masculine Hā into the long vowel of Yā or Wāw. The masculine Hā (the attributive Hā) of the third person suffix must occur between two vowelised letters in

<sup>64</sup> The *Alif* between the two words is silent.

order to extend the short vowel of the Hā into Wāw or Yā. The mark of the small link (madd ṣilah ṣughrah) is a small Wāw or Yā that appear after the singular masculine Hā, called Hā al-kināyah. However, no lengthening occurs when making a stop (al-Qḍāh, 1998).

### Examples:

- *Bihī Zar`ā* (بِهِي زَرْعًا) (al-Sajdah, 27): In this example, the masculine Hā retains the short vowel of kasrah, and the preceding and following letters have no sukūn<sup>65</sup>. The short vowel of kasrah should be prolonged to the long vowel of Yā (ي), which is indicated by the mark َ .
- *Lahū Nāṣihūn* (لَهُ نَاصِحُونَ) (al-Qaṣaṣ, 12): The masculine Hā has the short vowel of ḍammah, so it should be prolonged to the long vowel Wāw (و), which is indicated by a small Wāw after the masculine Hā.

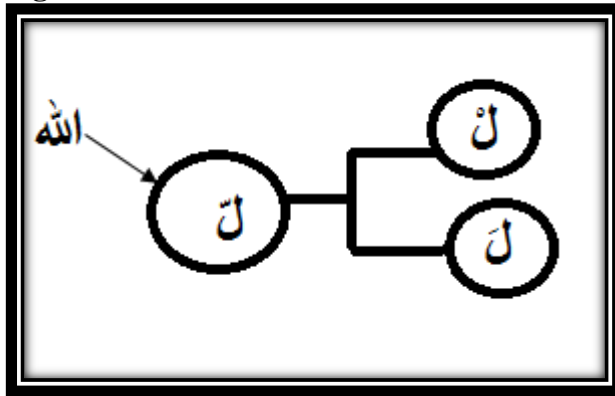
Ḥusainī (1996) claims that it is important to know that if the ḥamzah al-waṣl (the conjunctive ḥamzah) comes after the masculine Hā in ṣilah ṣughrah, madd cannot be formed because this ḥamzah will be dropped during combined reading. The letter after ḥamzah al-waṣl always contains sukūn. For example:

- *Lahu al-Mulk* (لَهُ الْمُلْكُ) (al-Baqarah, 247): In this example, applying ṣilah ṣughrah because of sukūn of Lām of the conjunctive ḥamzah after the masculine Hā is not allowed.

<sup>65</sup> When the letter does not bear any short vowel, it is called a letter with Sukūn or Sākin letter.

- *Bihi Allāh* (بِهِ اللَّهُ) (Hud, 33): There is a conjunctive ḥamzah before mushaddad Lam (double Lām) with faṭḥah. In the Arabic language, the mushaddad letter consists of two letters; the first one is sākin, and the ḥarakah of the mushaddad is the second letter (al-Ḥuṣarī, 1999). This means the mushaddad Lām in this example is two Lāms; the first one is sākin, accordingly, sukūn comes after the masculine Hā, As a result, madd ṣilah ṣughrah cannot exist because of the sukūn after it.

**Figure 23 The Mushaddad letter**



#### **4. Madd Ṭabīʾī**

Based on research on Tajwid, madd ṭabīʾī is the fourth and main type of madd aṣlī as there is an exact condition for combining each of iwaḍ, tamkīn, and ṣilah ṣughrah. However, ṭabīʾī refers to how Alif (ا), Wāw (و), and Yā (ي) could engage with the words naturally without any specific condition or reason.

Table 20 demonstrates that double faṭḥah should be with Alif only in iwaḍ, and Wāw or Yā cannot be used. On the other hand, the two types of Wāw or of Yā could be in tamkīn but not Alif, and the masculine Hā should be available in ṣilah ṣughrah only with the use of Wāw or Yā.

**Table 20 the difference between the types of *Madd Aṣlī*.**

<b>Kinds of Basic Prolongations (<i>Madd Aṣlī</i>) for the <i>Alif</i>, <i>Wāw</i>, and <i>Yā</i> letters</b>		
<b>The type of prolongation</b>	<b>The need for a special condition</b>	<b>The letters in use</b>
The natural (Ṭabīʿī)	No	Alif, Wāw and Yā
Iwaḍ	Yes	Alif only
Tamkīn	Yes	Wāw and Yā only
Ṣilah Ṣughrah	Yes	Wāw and Yā only

However, the three madd letters can be available in madd ṭabīʿī, for instance, Alif (ا) in *tā'im* (طَائِم) is preceded by Faḥah, and the Wāw in *kānū* (كَانُوا) is preceded by ḍammah, and kasrah appear before Yā in *thī* (ثِي), therefore, madd ṭabīʿī is a discrete part of madd aṣlī, otherwise, under what type of madd aṣlī can the madd letters in the previous examples be considered, as there is no double faḥah on the Alif to act as madd iwaḍ, no masculine Hā to consider madd ṣilah ṣughrah, and the consonants Wāw or Yā do not combine with their long vowels to form madd tamkīn. Finally, the arrangement of Tajwid rules depends on the Tajwid scholars' own manner and approach. There is no reason to be anxious about arranging Tajwid rules differently in order to clarify them as long as they provide the same results when read.

#### **4.5.2.2 The Types of Prolongation Regarding the Types of Far'ī**

Al-madd al-far'ī extends the duration of al-jawf letters two or three times if hamzah or sukūn occur before or after them. al-Ḥuṣārī (1999) claims that the hamzah ء and the sukūn ْ are the only factors for al-madd al-far'ī; however, Surty (1992) and Ḥusainī (1996) claim that there are three factors for this madd: hamzah, sukūn, and shaddah ّ. Nevertheless, the factor of shaddah is the same as sukūn. According to al-Ḥuṣārī (1999), any letter with shaddah has double letters or two assimilated

letters. The first is with sukūn, and the ḥarakah of the shaddah relates to the second. See Figure 23 for types of madd farī.

#### **4.5.2.2.1 Madd Far'ī Due to Hamzah**

Hamzah is a strong letter; however, the madd letters are weak. If they appear before or after hamzah, they may be negated during pronunciation. According to Shukrī (2004), prolongation by extending the duration of the madd letters tends to strengthen them. Wājib muttaşil, jā'iz munfaşil, and şilah kubrah are the types of madd farī due to hamzah.

- **Madd Al-Badal**

Ḥusainī (1996) defines al-Badal as ‘a substitute lengthening’. Al-Ḥuşarī (1999) claims that it occurs when hamzah precedes a letter of lengthening, where the letter of lengthening is not followed by hamzah or sukūn and the duration of this madd is two ḥarakah. This is called madd badal because the letter of lengthening can usually be exchanged with hamzah, as substitution results from the convergence of two hamzah in one word. If the first hamzah has a vowel and the second is non-vowelled, then the second hamzah changes into a madd letter from the category of the vowel of the first hamzah (Czerepinski, 2006). The letter of lengthening should be similar to the vowel of the first hamzah, as if it carries a faṭḥah. The second hamzah must change into Alif, which is the long vowel of faṭḥah, as in the word 'ataynāhu (مَا أَتَيْنَاهُ) (Maryam, 12), (the original word is 'A'ataynāhu (عَزَّيْنَاهُ)). If the first hamzah carries a kasrah, then the second hamzah should be changed into Yā (the long vowel of kasrah), as in the word īmānā (إِيمَانًا) ('Al-`Imran, 3), which was originally 'Tīmānā

(عَمَلًا). If the first hamzah carries ḍammah, the second hamzah must become Wāw (the long vowel of the ḍammah), as 'ūtīnā in (أوتينا) (al-Naml, 42), which was originally 'u'tīnā (أُوتِينَا). The Qur'an reader should pronounce each long vowel of madd al-badal with two ḥarakah. madd al-badal makes pronunciation easier, as it is difficult to pronounce two hamzah when they are close to each other in a word. Finally, hamzah may come before the madd letter, but in the middle of the word, as in warā'ī (وَرَائِي) (Maryam, 5). However, the same rule of madd al-badal should be applied (al-Marṣifī, 1979)

- ***Madd Wājib Muttaṣil***

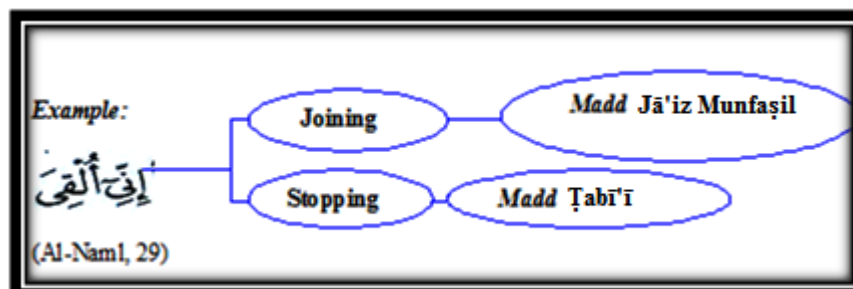
Wājib means 'compulsory', and muttaṣil means 'connected' (Surty, 2000). This madd is necessary because the letter madd connects with the conjunctive hamzah in a single word, therefore, it should be held for the duration of four or five counts (al-Ḥuṣarī, 1999). For instance, the long vowel Alif (ا) in the word *tashās'ūn* (تَشَافُونَ) (al-Takwīr, 29), should be prolonged for four or five ḥarakah as it appears before hamzah in the same word. According to al-Marṣifī (1979), madd wājib muttaṣil can be read for four or five ḥarakah; however, four ḥarakah is more common than five.

In the word *barī'* (بَرِيءٌ) (Hūd, 35), wājib muttaṣil is applied to the long vowel Yā that appears before the hamzah, and for Alif in the words *al-Mā'* (الْمَاءُ) and *shā'* (شَاءَ) for the same duration of four or five only when joining the words. However, a count of six ḥarakah should be applied to such words if hamzah comes at the end of the word (after the madd letter), then the madd calls for `āriḍ muttaṣil.

- ***Madd Jā'iz Munfaṣil***

Jā'iz means 'permissible' and munfaṣil means 'separated'. According to Ḥusainī (1996), this madd is called jā'iz because, among the different Qirā'ahs, some pronounce it with a short prolongation. Al-Marṣifī (1979) maintains that this madd is the same as madd wājib muttaṣil because the hamzah should come after the madd letter, but in two words—not one—as the letter that is prolonged should be in a word followed by hamzah at the beginning of another word. The medium reading of four ḥarakah is most common for this madd, and it can also be read with five ḥarakah. However, it cannot be read with less than two ḥarakah according to the way of al-shāṭibiyyah (al-Rāzī, 1985). Figure 24 (*Innī Ulqiyā*) illustrates that the madd letter Yā comes at the end of the first word *innī* (إني), followed by hamzah in the next word *ulqiyā*. The Yā should be prolonged to four or five ḥarakah when joining the words, but should remain at two ḥarakah while stopping as madd ṭabī'ī, as the hamzah does not function when stopping.

**Figure 24** Example of Jā'iz Munfaṣil



- ***Madd Ṣilah Kubrah***

Ṣilah kubrah means 'major connection'. Surty (2000) defines it as prolonging the short vowel of ḍammah or kasrah of the third person suffix, singular masculine Hā, into four or five ḥarakah as the long vowel of Wāw or Yā if the hamzah comes after



it. This is the same as madd ṣilah ṣughrah, but, in this case, only hamzah should come after the masculine Ha to act as ṣilah kubrah. According to the al-shāṭibiyyah way of recitation, madd ṣilah kubrah adopts the rule of madd jā'iz munfaṣil, hence its length is four or five ḥarakah. The same duration applies to munfaṣil. It should also be applied to ṣilah kubrah (Shukrī, 2003), as ṣilah kubrah should always follow jā'iz munfaṣil in duration at the time of reading.

#### **Examples:**

*Wa 'Ikhwatihī 'ayātun* (وَإِخْوَتُهُ أَيَّاتٌ) (Yūsuf, 7); *Awliyā'uhū In* (أَوْلِيَاءُ هَؤُلَاءِ إِنَّ) (al-Anfāl, 34); *Mālahu 'Akhladah* (مَالَهُ أَخْلَدَهُ) (al-Humazah, 3). The same rule of ṣilah kubrah applies to the feminine pronoun *hāthihi* (هَذِهِ) like *hāthihi ummatukum* (هَذِهِ أُمَّتُكُمْ) (al-Anbiyā', 92).

#### **4.5.2.2.2 Madd Far'ī Due to Sukūn**

The non-vowelled letter is called sukūn, and sukūn with the letters could be temporary as the result of a stop or could be an original as part of the word (al-Hussainī, 2000). sukūn can be another factor for the prolongation of madd far'ī if it occurs after the madd letter in the end of a word. According to Shukrī (2003), this type of madd occurs due to the close proximity or contact between two sākin letters in one word: the first one a madd letter, which always bears sukūn, and the second a consonant that bears sukūn. As two sākin letters are hard to pronounce together, prolonging the vowel letters functions as ḥarakah and strengthens them, along with making pronunciation much easier.

### • *Madd `Āriḍ lil-Sukūn*

`Āriḍ means ‘temporary’, and lil-sukūn is a non-vowelled letter<sup>66</sup>, so the lengthening of this type of madd is the result of a temporary sukūn that occurs because of the stop at the end of the word after a madd letter. In other words, madd `āriḍ lil-sukūn is when the madd letter exists as the penultimate letter in a word, before a temporary sukūn. Then, an optional lengthening of two, four, or six ḥarakah can be made for the madd letter (al-Ḥuṣarī, 1997). On the other hand, if the reader connects the word, the madd would remain a madd ṭabīī as part of the basic madd (Surty, 2000). This characteristic of madd `āriḍ lil-sukūn is contrary to madd jā’iz munfaṣil, which occurs only when combined as a factor of hamzah, as it cannot exist in a stop. However, madd `āriḍ lil-sukūn occurs in the case of stopping in order to present the temporary sukūn at the end of the word (Ismāīl, 1986).

*Adhābun* (عَذَابٌ) (Hūd, 39) in Figure 40 is an example of madd `āriḍ lil-sukūn, as there is a Bā letter with tanwīn ḍammah at the end of the word before the long vowel Alif. Normally, the rule that would apply here is madd ṭabīī as hamzah or sukūn does not occur with the madd letter. However, if the reader needs to stop temporarily to take a breath or end the verse, the stop will have to be with sukūn.<sup>67</sup> In this example, tanwīn must be dropped, and the temporary sukūn will supply an optional lengthening for Alif of two, four, or six ḥarakah as madd `āriḍ lil-sukūn. The same rule can also be applied to the Wāw letter in the word *tadhḥakkarūn* (تَذْكُرُونَ) (Hūd, Verse 30) and the Yā in *raḥīm* (رَحِيم) (Hud 13). Figure 25 represents these examples.

<sup>66</sup> A non-vowelled letter is the consonant letter that does not bear any short vowel of Faṭḥah, ḍammah, or Kasrah.

<sup>67</sup> In the Arabic language, it is not possible to stop with ḥarakah, but it is possible to stop with sukūn.

Al-Marṣifī (1979) asserts that if the last letter of madd `āriḍ lil-sukūn is hamzah, as in the word *shā`* (شَاءَ) (Yūsuf, verse 118), it cannot be read as a madd letter with less than four ḥarakah since another condition for madd farī of wājib muttaṣil exists. Therefore, the madd letter will face hamzah in muttaṣil and become a temporary sukūn in `ariḍ. In this case, the madd is positioned with `ariḍ muttaṣil and the duration of the two ḥarakah is not allowed since it is not possible to read wājib muttaṣil with less than four ḥarakah. Four, five, or six ḥarakah are the lengthening options in this case, as shown in Figure 26.

Figure 25 Examples of Madd `āriḍ lil-sukūn with the three Madd letters

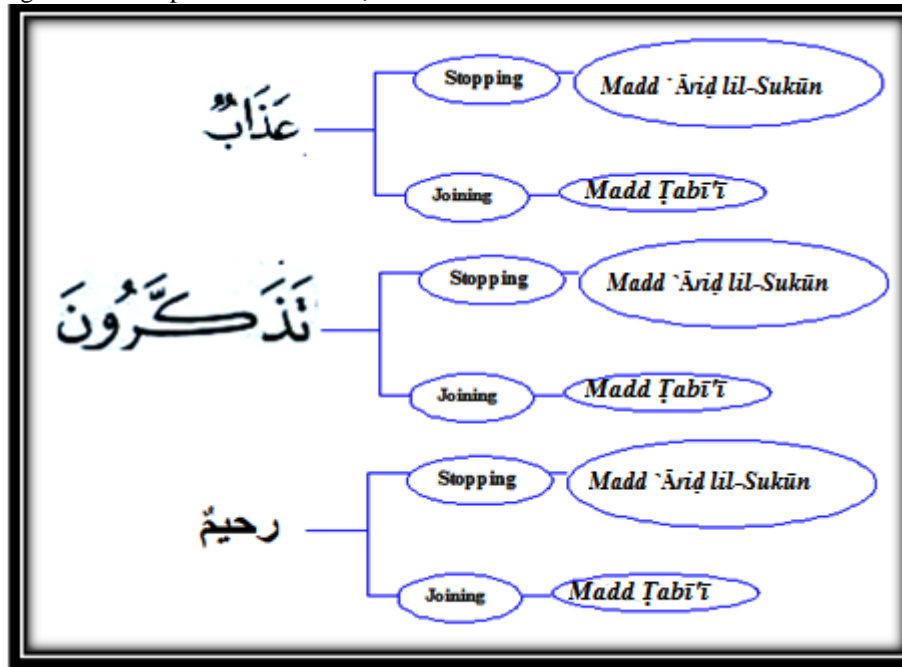
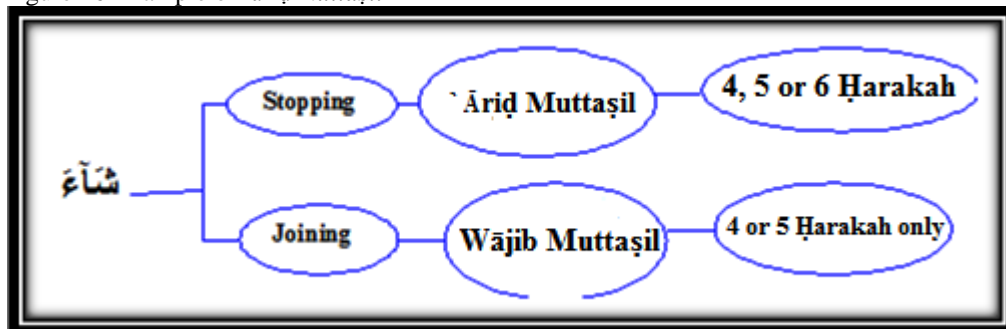


Figure 26 Example of `āriḍ muttaṣil



- ***Madd al- Līn***

Madd līn is ‘to ease or soften’ and has the same prerequisites as madd `āriḍ lil-sukūn. While it cannot be used with the madd letters of al-jawf, it can be used with the consonants Wāw or Yā if they are the penultimate letter of the word. They should be preceded by the short vowel of fatḥah. The duration of this madd is exactly the same as madd `āriḍ lil-sukūn —between two, four, and six ḥarakah (Shukrī, 2003). Al-Ḥuṣārī (1997) explains that the difference between madd līn and `āriḍ lil-sukūn is that līn never changes into madd ṭabīʾī when joining the word; it remains a normal consonant.

In *al-unthayayn* (الْأُنثَيَيْنِ) (al-An`ām, 144) and *lighayr* (لِغَيْرِ) (al-An`ām, 145), the consonant Yā occurs before the last letters of these words, the short vowel fatḥah precedes it in each case. In the word *al-qawm* (الْقَوْمِ) (al-An`ām, 147), it precedes the consonant Wāw. The reader can prolong the consonants Yā or Wāw in each word to two, four, or six ḥarakah when stopping, but the lengthening cannot be applied to the consonants when joining the words (al-Jamal, 1999).

- ***Madd Lāzim***

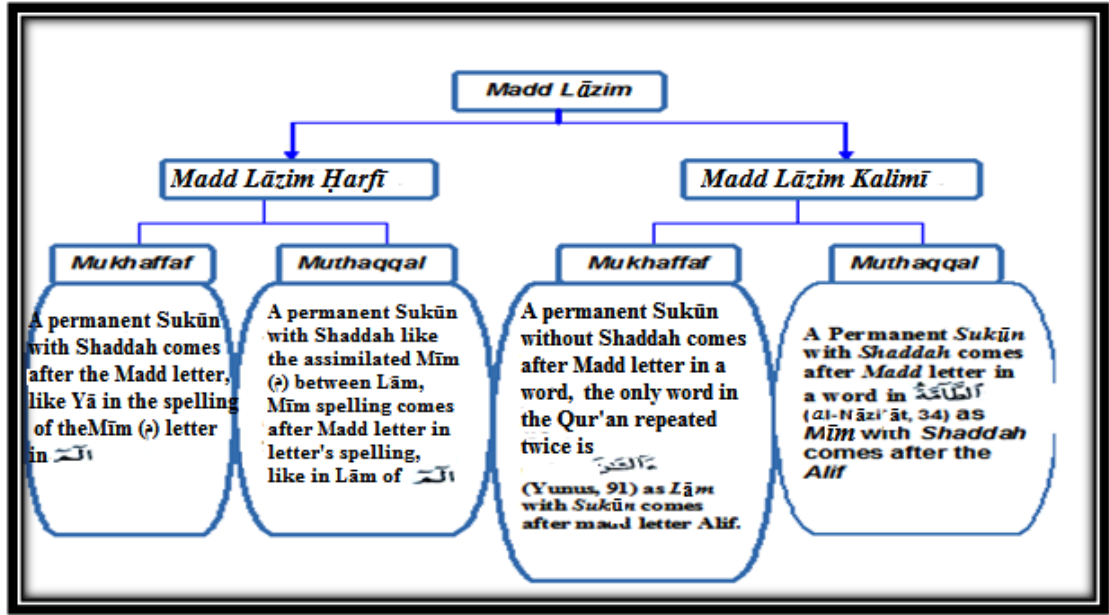
Lāzim is a mandatory lengthening that occurs when a letter of lengthening is followed by a permanent sukūn or shaddah. This may occur in a word (lāzim kalimī) or in a spelling (lāzim ḥarfī), as seen in the opening verse of some Suras (Manṣūr, 1999; Surty, 2000). Al-Ḥuṣārī (1997) maintains that there are four types of madd lāzim: two lāzim ḥarfī and two lāzim kalimī (Figure 27). Manṣūr (1999) states that

madd lāzim is mandatory, since, irrespective of the type of madd lāzim it contains; its length is fixed at six ḥarakah.

With respect to madd lāzim ḥarfī, 14 letters of the alphabet occur at the opening of some surahs. These letters are divided into two types and can be recalled using the following mnemonic (حي طهر نقص عسلکم), which includes the letters of Hā of the throat (ح), Yā (ي), thick Ṭā (ط), Hā of al-jawf (ه), Rā (ر), Nūn (ن), thick Qāf (ق), Ṣād (صاد), `Ayn (ع), Sīn (س), Lām (ل), Thin Kāf (ك), and Mīm (م).

The first type has seven letters used in the words *naqasa `asalukum* (نقص عسلکم): Nūn (ن), thick Qāf (ق), Ṣād (صاد), `Ayn (ع), Sīn (س), Lām (ل), Thin Kāf (ك), and Mīm (م). These letters comprise three letters, each letter has three parts and the middle part should always be madd letter that lengthened up to six counts. The second type of letters are Hā (ه), at the back of the throat; Yā (ي); thick Ṭā (ط); Hā (ح) at the throat; and Rā (ر). These letters have two parts, the second of which should only be madd letter lengthened by two counts, since ṭabīṭ is like the madd letter Alif in Hā (ه) and Yā (ي).

Figure 27 the types of madd lāzim.



## 1. Madd Lāzim Kalimī Muthaqqal

Muthaqqal means 'heavy' and kalimī means 'words'. This madd occurs when the letter of lengthening is followed by a double letter (shaddah) in a word, as in *al-ṭāmmah* (الطَّائِفَةُ) (al-Nāzi'āt, 34). The reader must lengthen Alif into six ḥarakah. The same rule is applied for the Alif in '*adh-dhakarayn*' (الذَّكَرَيْنِ) (al-An'ām, 143), as shaddah occurs when Lām is combined with Dhāl after the madd letter. This part of madd lāzim is called muthaqqal (heavy) because of the heaviness caused by the pronunciation of the shaddah.

## 2. Madd Lāzim Kalimī Mukhaffaf

Mukhaffaf means 'light' and it is the lightened mandatory lengthening in words that occurs when the letter of lengthening is followed by a non-vowelled letter (sukūn) without shaddah. It is called kalimī (words) because of the sukūn that occurs after the letter of lengthening in the word. '*Āl'āna*' (آلِ الْاَنَنِ) is an example of this kind of

madd where the reader needs to lengthen Alif into six ḥarakah. This word occurs twice in sūrah Yūnis (51 and 91) (Shukrī, 2003).

### **3. Madd Lāzim Ḥarfī Muthaqqal**

Ḥarfī means ‘with letters’, and madd lāzim ḥarfī muthaqqal is the mandatory lengthening of letters in spellings that are located at the beginning of some surahs. The Jawf letters should be prolonged six ḥarakah if a letter with shaddah comes after any of them, like the Alif in the spelling of the letter Lām in the word *Alif Lām Mīm* ( **آلَم** ) (al-Baqarah, 1). shaddah is caused by the combination of two Mīms of Lām Mīm (al-Ḥuṣarī, 1999).

### **4. Madd Lāzim Ḥarfī Mukhaffaf**

Madd lāzim ḥarfī mukhaffaf is the lightened mandatory lengthening of letters and is similar to the previous term. However, in this case, the letter of lengthening should be followed by an original sukūn, without shaddah, like the Alif in the Lām spelling of *Alif Lām Rā* ( **الر** ) (Yūsuf, 1). The reader needs to break this word into its letters—Alif, Lām and Rā ( **الف لام ر** ) while reading (al-Maṭar, 1997). The letter `Ayn ( **ع** ) is an exception to this because it is the middle tongue letter of Yā—*not* the jawf letter. However, this letter can either be lengthened up to six counts or moderately lengthened to four counts.

The Alif in Kāf ( **ك** ) and Ṣād ( **ص** ), in addition to the Yāin `Ayn ( **ع** ), in the word *Kāf Hā Yā `Ayn Ṣād* ( **كهيعص** ) (Maryam, 1), are examples of madd lāzim ḥarfī mukhaffaf that should be read with six ḥarakah (Figure 28).

Figure 28 The rules of *Kāf Hā Yā`Ayn Šād* (كهيعص) letters

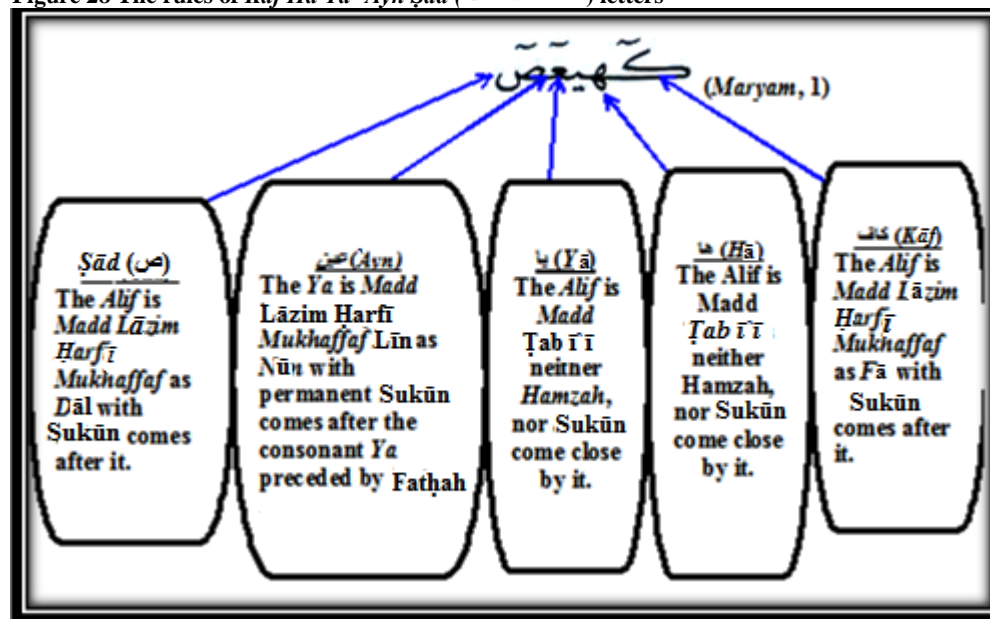
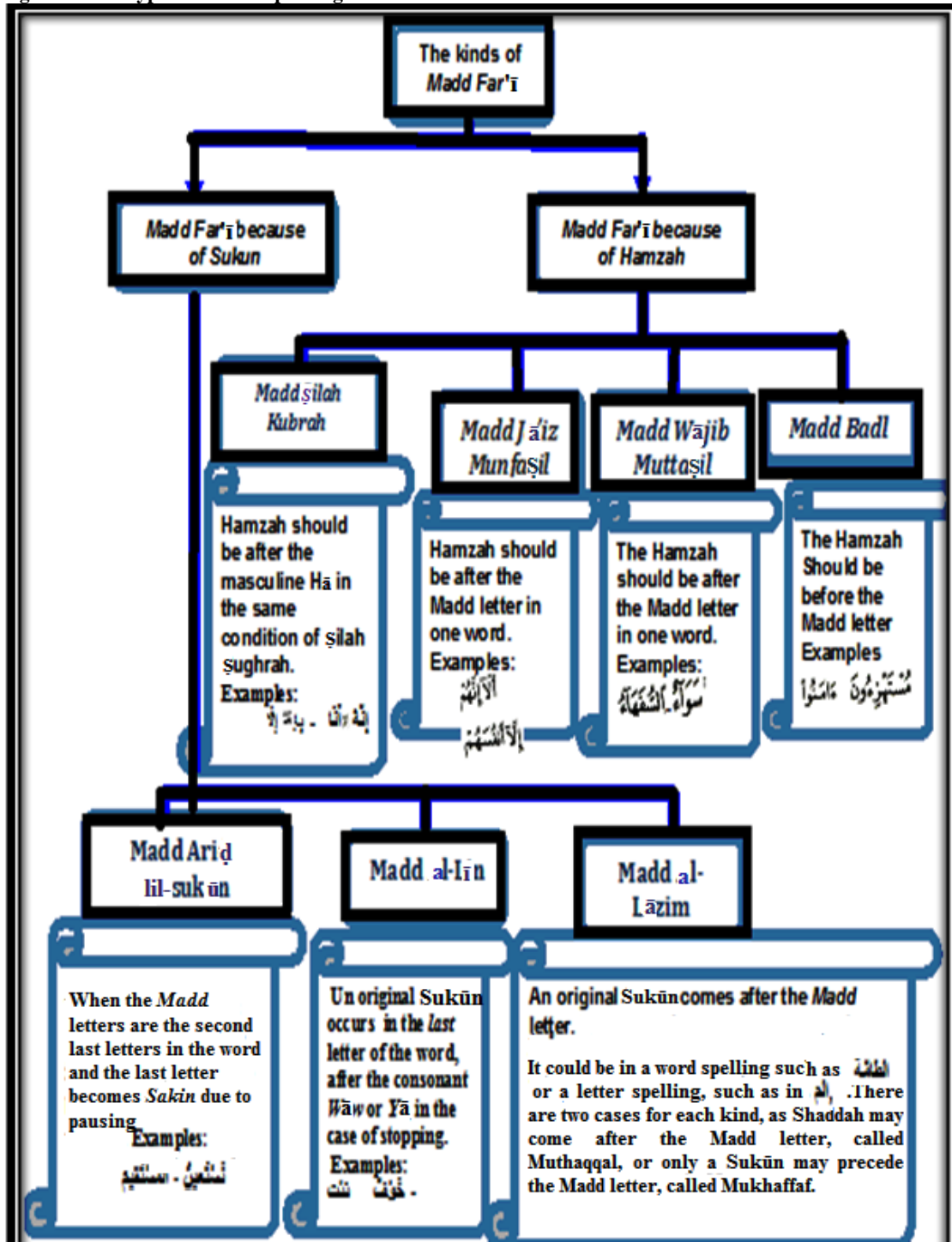




Figure 29 The types of derived prolongation



#### 4.5.3 *Makhraj al-Ḥalq* (The Throat)

The throat is the second general makhraj in the mouth. It has three parts used for six letters. Ḥusainī (1996) explains them in terms of three sections: the back of the

throat, called *aqṣā al-ḥalq* for hamzah (ء) and Hā (هـ); the middle of the throat, called *wasat al-ḥalq* for `Ayn (ع) and Ḥā (ح); and the front of the throat, called *adnā al-ḥalq* for Ghayn (غ) and Khā (خ). The first four letters have thin sounds, while Ghayn (غ) and Khā (خ) have thick sounds (Shukrī, 2005).

#### **4.5.3.1 Back of the Throat the *Hamzah* (ء) and the *Hā* (هـ)**

Hamzah is not an essential sound in the English language and is used only when a word begins with a stressed vowel, as in English, inner, and abstract. English speakers often do not pronounce the hamzah if it is not at the beginning of the word (ʿAbdul-Fattāḥ, 1989). Furthermore, English speakers confuse hamzah (ء) and `Ayn (ع) in their pronunciation by giving `Ayn (ع) the sound of the hamzah (ء), as they are close in their places in the mouth. However, the speaker needs to go closer to the hollow portion of the mouth with hamzah (ء) by locking the air in its makhraj and then releasing it abruptly. On the other hand, `Ayn (ع) is closer to the back of the tongue.

The Ha (هـ) letter is a thin sound that is identical to the English sound H, as in Hot. ʿAbdul-Fattāḥ (1989) claims, that this letter is weak and is a voiceless sound that the speaker habitually drops when it occurs at the end of a word. Therefore, readers need to make an effort to release air from the back of the throat to the front of the mouth to clearly pronounce this letter. Furthermore, this letter should not be dropped when pronouncing the word, as in English words like honest or hour. It is important to avoid confusion between Hā (هـ) and Ḥā (ح) during pronunciation, as the second is harder and closer to the tongue, while the first is easier and closer to the al-jawf

(Qaddūrī, 1986). However, non-Arabic speakers pronounce both with the same Ha sound.

#### **4.5.3.2 Middle of the Throat `Ayn (ع) and Ḥā (ح)**

Shukrī (2005) maintains that these two letters have thin sounds. According to `Abdul-Fattāḥ (1989), these letters do not have an equivalent sound in English. He claims that beginners commonly describe `Ayn (ع) as a ‘harsh’ sound when produced on its own. However, it is a pleasant sound when it is pronounced along with other sounds, particularly vowels. Ḥā (ح) is more difficult for non-Arabic speakers, and they often pronounce it like (ه). Both letters involve air that must be pushed from the middle of the throat to the front and out of the mouth. The stream of air can be observed by placing a hand in front of the mouth when pronouncing these letters. It is important to practice these letters by uttering them loudly and slowly, either individually or in words.

#### **4.5.3.3 Front of the Throat Ghayn (غ) and Khā (خ)**

`Abdul-Fattāḥ (1989) states that the sound of Ghayn (غ) is similar to the French letter R. Further, he describes Khā (خ) as identical to the final sound in the Scottish loch, which occurs in some languages like Spanish, Greek, Polish, and German, but not English. Khā (خ) is produced by forcing air through the front of the throat, close to the back of the tongue. It is a thick sound and is closer to the tongue. More effort is needed to force air with Khā (خ) than Ghayn (غ), which is also a thick sound.

#### 4.5.4 *Makhraj of al-Lisān (The Tongue)*

The tongue is the largest makhraj in the mouth. It has 10 sections for 17 letters in the following order from the back of the mouth to the front:

Qāf (ق), Kāf (ك), Jīm (ج), Shīn (ش), Yā (ي), Dād (ض), Lām (ل), Nūn (ن), Rā (ر), Thick Ṭā (ط), Dāl (د), Thin Tā (ت), Ṣād (ص), Zāy (ز), Sīn (س), Thick Zā (ظ), Dhāl (ذ) and Thin Thā (ث). Most of these letters are pronounced with thin sounds, except thick Zā (ظ), Ṣād (ص), thick Ṭā (ط), Dād (ض), and Qāf (ق), which have thick sounds.

##### 4.5.4.1 *Qāf (ق) and Kāf (ك)*

Thick Qāf (ق) and thin Kāf (ك) are two separate makhraj of al-lisān, and they come from different points on the tongue. According to Surty (2000), Qāf (ق) is produced by blocking the passage of the throat with the tip of the tongue and touching the opposite portion of the hard palate. In other words, this letter comes from the back of the tongue and touches the upper palate before Kāf (ك). Qāf (ق) has no equivalent sound in English and is not similar to Q. It is thicker and needs to be pronounced with a full mouth (ʿAbdul-Fattāh, 1989).

Kāf (ك) comes from almost the same makhraj as Qāf (ق), but it is closer to the mouth, whereas Qāf (ق) is closer to the throat. It is pronounced when the back of the tongue touches the upper palate after Qāf (ق). Moreover, the air must be pushed out of the mouth when pronouncing this letter. While there is a stoppage of air with the pronunciation of Qāf (ق), Kāf (ك) is a thin sound and could be similar to the English letter Q, as in the word quality (Shukrī, 2003).

#### 4.5.4.2 *Jīm, Shīn and Yā* (ج ش ي)

Jīm (ج), Shīn (ش), and Yā (ي) are the sounds of the middle of the tongue when it touches the upper palate. Jīm (ج) resembles J in English, however, it has a stoppage in its sound whereas there is some continuation of air in the J sound in English. Shīn (ش) is a strong fricative sound identical to the English sound Sh, as in she. It is produced when the soft palate is raised so that the breath is forced out of the mouth through the upper and lower teeth when they are close (ʿAbdul-Fattāḥ, 1989). The consonant Yā (ي) is the third letter in this makhraj. It is a soft letter called līn and changes into a lengthening letter if it is the penultimate letter in a word that is preceded by fathāh.

#### 4.5.4.3 *Ḍād* (ض)

The Arabic language is known by this letter, also considered the most difficult Arabic letter to pronounce. Ḍād (ض) is produced when the beginning of either side of the tongue touches the sides of the upper molars (Shukrī, 2003). Tajwid teaching experience suggests that there are five common mistakes that learners need to avoid when pronouncing Ḍād (ض), specifically, if the letter bears sukūn<sup>68</sup>.

- 1 This letter has a thick sound and should be pronounced with a full mouth. It changes into Dāl (د) if pronounced with a thin sound.
- 2 This letter has no continuation of air in its pronunciation. Adding the continuation would change it into the thin Tā (ت) because of its close proximity to the makhraj of Ḍād (ض).

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<sup>68</sup> Letters are stronger when they bear sukūn and are harder to pronounce.

- 3 The sound of this letter is straight and has no vibration or accent in its pronunciation. Their addition will change it into Dāl (د).
- 4 It is important to avoid combining this letter if it occurs before stronger letters, like the thick Ṭā (ط) in the word *uḍṭurra* (اضطر). Some beginners combine Ḍād (ض) with thick the Ṭā and read it as *uṭṭura* (اطر).
- 5 The reader needs to keep the tongue inside the mouth, not between the teeth, to avoid changing it to thick Zā (ظ).

#### 4.5.4.4 Lām (ل)

This letter is produced when either side of the tongue, up to its tip, touches the root of the upper incisors (al-Ḥusarī, 1999). Lām (ل) normally has a thin sound, unless it is used in the word *Allāh* (الله) which means God. Surty (2000) claims that Lām (ل) should be pronounced with a thick sound if it is preceded by a short vowel of fathah, as in *inna Allāh* (إِنَّ اللَّهَ) (al-An`ām, 144) or ḍammah, as in (نَارُ اللَّهِ) (al-Humazah, 6), However, Lām (ل) should be pronounced with a thin sound if kasrah precedes it, as in (لَعَيْرَ اللَّهِ) (al-An`ām, 145).

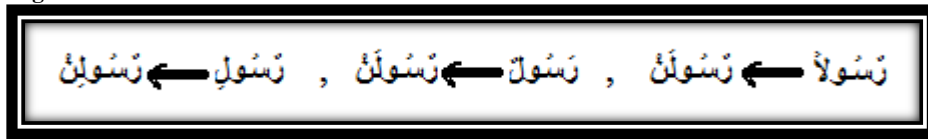
#### 4.5.4.5 Nūn (ن)

Nūn (ن) is unique because it needs to be pronounced with two places in the mouth. The first part of nūn (ن) is when the tip of the tongue touches the root of the upper incisors after Lām (ل), and the second comes from the nose and produces the sound of al-ghunnah that is a part of nūn (ن). This means there are two makhraj for nūn (ن). If nūn (ن) is pronounced by closing the nose, it produces an incorrect sound (al-Ḥusarī, 1999).

#### 4.5.4.5.1 Nūn (ن) Sākin and Tanwīn

Al-Maṭar (1997) stated that nūn (ن) sākin is the non-vowelled nūn (ن), and its pronunciation depends on the letter that follows it. Tanwīn (nunation) is an additional non-vowelled nūn sākin attached at the end of the nouns when it is connected speech as a symbol of two ḍammahs, two faṭḥahs, or two kasrahs. The following examples illustrate that tanwīn is an extra nūn sākin.

Figure 30 Tanwīn



It is important to know the difference between nūn (ن) sākin and tanween. Nūn (ن) sākin is an original non-vowelled letter and should be written and pronounced when stopping or joining words. Nūn (ن) sākin can be found in nouns, pronouns, or verbs, and in the middle or end of words. Tanwīn is an extra non-written nūn sākin that occurs only at the end of nouns. It is pronounced in connected speech and should be dropped when stopping (al-Qḍāh, 1998).

#### 4.5.4.5.2 The Rules of *Nūn Sākin* and *Tanwīn*

Nūn (ن) sākin and tanwīn rules are similar to the revealed rules of the Qur'an. They are not the essential rules of the Arabic language, but there are explanations for their necessity in the Arabic language. These rules depend on the letters that follow nūn (ن) sākin and tanwīn. Shukrī (2005) states that these rules need extra care and attention with their pronunciations, as there are a number of factors responsible for changes in their recitation; these factors are incorporated into four modes. Sometimes the reader can read nūn (ن) sākin or tanwīn normally with clear

pronunciation, referred to as *izhār* (apparent), while at other times, the reader needs to negate them by combining it with the next letter, referred to as *idghām* (assimilation). However, most of the time, it is mandatory to conceal *nūn* (ن) *sākin* or *tanwīn* if certain letters occur alongside them, referred to as *ikhfā'* (hidden). Finally, in one situation, the reader needs to change *nūn* (ن) *sākin* and *tanwīn* to another letter, referred to as *iqḷāb* (transformation) (Ḥusainī, 1996). See Figure 31.

### 1. *al-Iẓ-hār*

Al-Qḍāh ( 1998) claimed that the literal meaning of *al-izhār* is ‘the clarification’. Technically, it means pronouncing every letter at its point of articulation clearly, without extra *ghunnah* (nasal sound), if any of the throat letters appear after *nūn* (ن) *sākin* or *tanwīn*. The following are the throat letters: *hamzah* (ء), *Hā* (هـ), *`Ayn* (ع), *Ḥā* (ح), *Ghayn* (غ), and *Khā* (خ) (al-Qḍāh, 1998). The rule in *faman adhlam* أَظْلَمَ (al-An`ām, 144) is *izhār* because the throat letter *hamzah* in the word (أظلم) *adhlamu* فَمَنْ أَظْلَمُ occurs after *nūn sākin* in (فمن) *faman*. The same rule applies to *nūn sākin* in *min `ilm* (مِنْ عِلْمٍ) (al-An`ām, 148), as the throat letter *`Ayn* in *`ilm* (علم) comes after *nūn sākin* in (من) *min*. Furthermore, *izhār* may occur in one word, like *minhā* (مِنْهَا) (al-An`ām, 151), because the throat letter *Ha* appears after *nūn sākin*. On the other hand, *izhār* with *tanwīn* is presented only in two words. For example, the *hamzah* in *innā* (إِنَّا) appears after *tanwīn kasrah* of *`ilmin* (علم) in the words *`ilmin inna* (عِلْمِ إِنَّ) (al-An`ām, 144). The rule of *izhār* applies to *tanwīn ḍammah* in *rijsun `aw* (رِجْسًا أَوْ) (al-An`ām, 145), and for *anwīn fathāh* in *muḥarraman `ala* (مُحَرَّمًا عَلَى) (al-An`ām, 145).



## 2. Al-Idghām

Idghām literally means ‘assimilation’, or placing one thing into another. Technically, it involves reading nūn (ن) sākin or tanwīn as any of the six-vowelled letters of Yā(ي), Nūn (ن), Mīm (م), Wāw (و), Rā (ر), or Lām (ل)<sup>69</sup> with shaddah, if any of them occur after a nūn (ن) sākin or Tanwīn (al-Ḥuṣārī, 1999).

There are two types of idghām with respect to the nasal sound of al-ghunnah. As nūn sākin or tanwīn should be assimilated with Yā(ي), Nūn (ن), Mīm (م), Wāw (و), with an extra sound of al-ghunnah, it is called idghām with ghunnah. As in *an yakūna* أَنْ يَكُونَ (al-An`ām, 145), which should be read as *ayyakūna*, where a part of nūn sākin disappears from the pronunciation and only the sound of al-ghunnah remains with an extra lengthening of two ḥarakah. Furthermore, *rahmatin wasi`ah* رَحْمَةً وَسِعَتْ (al-An`ām, 147) is another example for idghām with tanwīn because the vowelled Wāw appears after tanwīn kasrah and then changes into *rahmatiwasi`ah* along with the extra sound of al-ghunnah. This kind of assimilation is known as incomplete idghām because the ghunnah, which is part of nūn sākin and tanwīn, is retained in the pronunciation.

On the other hand, the sound of al-ghunnah should disappear completely with nūn (ن) sākin or tanwīn in the assimilation if Rā (ر) or Lām (ل) occurs after them. This assimilation is called idghām without ghunnah (Surty, 2000). *wa lākin liyaqḍī* وَلَكِنْ لِّيَقْضَى (al-Anfāl, 42) is an example of idghām without ghunnah, as it changes into

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<sup>69</sup> These letters are grouped in the word *Yarmilun* (يرملون) as mnemonic.

*walākiliyyaqdī* because of the vowelised Lām (ل) after the nūn (ن) sākin, of which nothing should remain. This kind of assimilation is known as a complete idgham.

Unlike *izhar*, assimilation must involve two words; otherwise, the meaning changes or is damaged. However, if the condition of *idghām* appears in one word, then rule is referred to as *izhar muṭlaq*, which means ‘definite’ or ‘absolute manifestation’. nūn sākin should be pronounced from its point of articulation clearly, without extra *ghunnah*. Finally, *izhar muṭlaq* occurs in only six words in the Qur’an: *qinwān* (قنوان), *ṣinwān* (صنوان), *bunyān* (بنیان), *aldunyā* (الدنيا), *yāsīn wal qur’an* (يس والقران), and *nūn wal qalm* (ن والقلم) (Shukrī, 2003).

### 3. *Al-Iqlāb*

*Iqlāb* means ‘to substitute’ and the term refers to replacing nūn sākin or tanwīn with a concealed Mīm (م) if Bā (ب) occurs after them. *ghunnah* of nūn sākin is retained with an extra lengthening of two ḥarakah. The concealed Mīm can be applied by hiding it in its main makhraj of the lips without completely shutting the lips and releasing the part that comes from the nose, which is *al-ghunnah* with the extra sound of two ḥarakah (Ma`bad, 1995).

The vowelised Bā after nūn sākin in *`an bayyinah* (عَنْ بَيِّنَةٍ) (al-Anfāl, 42) is an example of *iqlāb*, as nūn sākin changes into a concealed Mīm as in *`ambayyinah*. Finally, *iqlāb* could occur in one or two words, as in the word *'anbāa'* (أَنْبَاء) (Yusuf, 120) that changes into *ambāa'* (Naṣr, 1349/1930).

#### 4. *Al-Ikhfā'*

*Al-ikhfā'* means 'concealment' and technically, is the pronunciation of *nūn sākin* or *tanwīn* in a middle state between manifestation and assimilation, without doubling the letter, when any of the remaining 15 letters occur after *nūn sākin* or *tanwīn*. According to ma'bad (1995) the concealment letters are: Qāf (ق), Fā (ف), Kāf (ك), Jīm (ج), Shīn (ش), Ḍād (ض), Thick Ṭa (ط), Dāl (د), Thin Tā (ت), Ṣād (ص), Zāy (ز), Sīn (س), thick Zā (ظ) dhāl (ذ), and thin Thā (ث).

To conceal the sound of *nūn sākin* or *tanwīn*, the tongue needs to be raised in the mouth without touching its makhraj of the root of the upper incisors. The reader needs to keep the sound of *al-ghunnah* for the duration of two ḥarakah. *man fī* مَنْ فِي (Yūnus, 99) is an example of *al-ikhfā'* rule, as the vowelled Fā comes after *nūn sākin*, and the vowelled Qāf after *tanwīn kasrah* in *shay'in qadīr* (شَيْءٌ قَدِيرٌ) (Anfāl, 41).

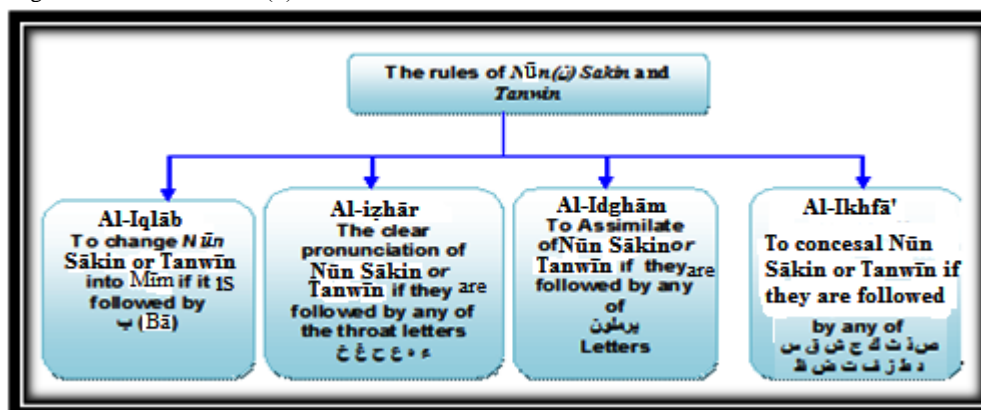
##### 4.5.4.5.3 The Thick and Thin *Ghunnah* of *al-Ikhfā'*

*al-Qḍāh*, (1998) maintained that the nasal sound is normally thin, but in *ikhfā'* of *nūn sākin* or *tanwīn*, the sound of the *ghunnah* may change into a thick sound with respect to the *ikhfā'* letter after *nūn sākin* or *tanwīn*. This is because the sounds of Qāf (ق), Ḍād (ض), Thick Ṭa (ط), Ṣād (ص), Thick Zā (ظ) are always thick, therefore, the *ghunnah* sound should also be thick. However, the remaining *ikhfā'* letters Fā (ف), Kāf (ك), Jīm (ج), Shīn (ش), Dāl (د), Thin Tā (ت), Zāy (ز), Sīn (س), dhāl (ذ), and Thin Thā (ث) have a thin sound, hence, the *ghunnah* sound remains thin.

The *ghunnah* sound of the concealed *tanwīn* in *shay'in qadīr* (شَيْءٌ قَدِيرٌ) (Anfāl, 41)

is thick because of the Qāf (ق) after it; however, it remains thin in *man fī* (مَنْ فِي) (Yūnus, 99) because Fā (ف) has a thin sound (Shukrī, 2005).

Figure 31 the rules of nūn (ن) sākin and tanwīn



#### 4.5.4.5.4 The Rule of the Nūn with Shaddah (Mushaddadah)

Shaddah means ‘to emphasise’ or ‘to make something tight’. It functions by stressing a letter in order to double its sound; consequently, *shaddah* consists of two letters because of the doubling. The first letter bears sukūn, and the second has a short vowel of fathāh, ḍhammah, or kasrah. Therefore, nūn mushaddad or nūn with *shaddah* has two nūns. The first is none-vowelled and the second is with a short vowel. Nūn with *shaddah* should be pronounced with the extra sound of its ghunnah of two ḥarakah (Maḥmud, 1989). Nūn with *shaddah* may occur in the middle of the word, as in *Annas* (النَّاسُ) (al-An`ām, 144), or at the end of the word, as in *al-dhann* (الذَّنَّ) (al-An`ām, 148). However, if it occurs at the beginning of the word, as in *nasīnā* (نَسِينَا) in *inn nasīnā* (إِنَّ نَسِينَا) (al-`Imrān, 286), then it will simply be a marker for the idghām rule of joining the two words and the rule of nūn mushaddad would not apply. This is because the first part of shaddah is sukūn, and it is not

possible to start with sukūn in the Arabic language. The start of the word *nasinā* نَسِينَا is a nūn with fathah (al-Qḍāh, 1998).

#### 4.5.4.6 Rā (ر)

Ra (ر) is produced from the tip of the tongue, when some of its back portion touches the upper palate (Shukrī, 2003). `Abdul-Fattāh (1989) maintains that Rā (ر) is identical to the Scottish R, but not the English R, which is pronounced with a different mechanism.

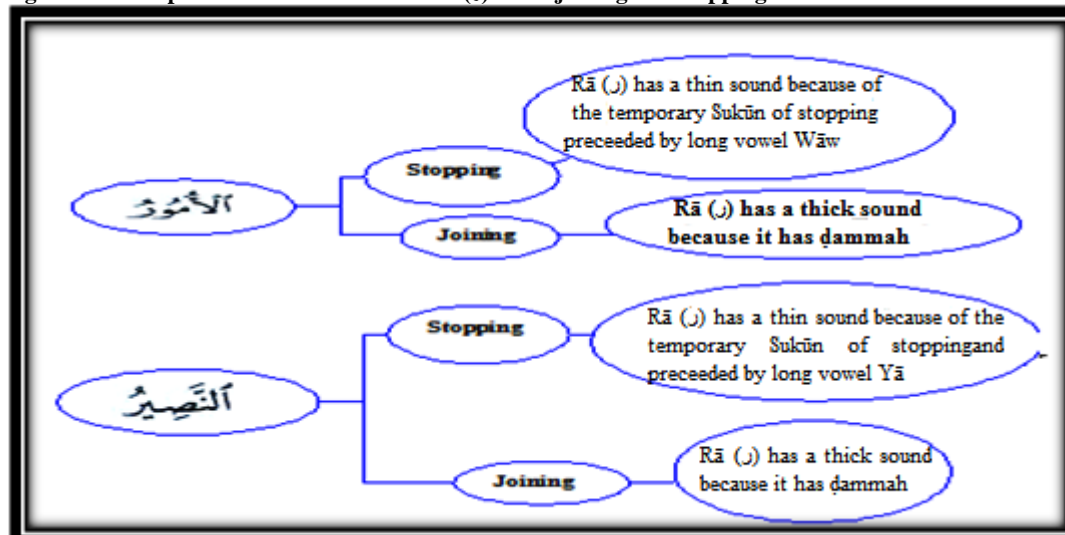
##### 4.5.4.6.1 The Rules of the Thick and Thin Rā

The sound of Rā (ر) is thick or thin based on its vowel or on the vowel of the preceding letter (Figure 33); however, it has two general rules:

- 1 Rā (ر) is thick if it bears the short vowel fathah, as in *lilrasūl* (الرَّسُولِ) (al-Anfāl, 41), or the short vowel ḍammah, as in *al-umūr* (الْأُمُورِ) (al-Anfāl, 44). Additionally, it remains thick if it bears sukūn and is preceded by ḍammah or fathah, as in *yughfar* (يُغْفَرُ) (al-Anfāl, 38) and *al-qurbā* (الْقُرْبَى) (al-Anfāl, 41). It is also thick when stopping if it bears sukūn and is preceded by the long vowel Wāw, as in *al-umūr* (الْأُمُورِ) (Figure 32), or the long vowel Alif, as in *an-nār* (النَّارِ).
- 2 Rā (ر) has a thin sound if it has kasrah, as in *yurīkumūhum* (يُرِيكُوهُمْ) (al-Anfāl, 44), or if it bears sukun and is preceded by an original kasrah, as in *Fir'awn* (فِرْعَوْنَ). It retains a thin sound when stopping on the words if it is sākin and is preceded by any type of Yā, as in *al-naṣīr* (النَّصِيرِ) (al-Anfāl,

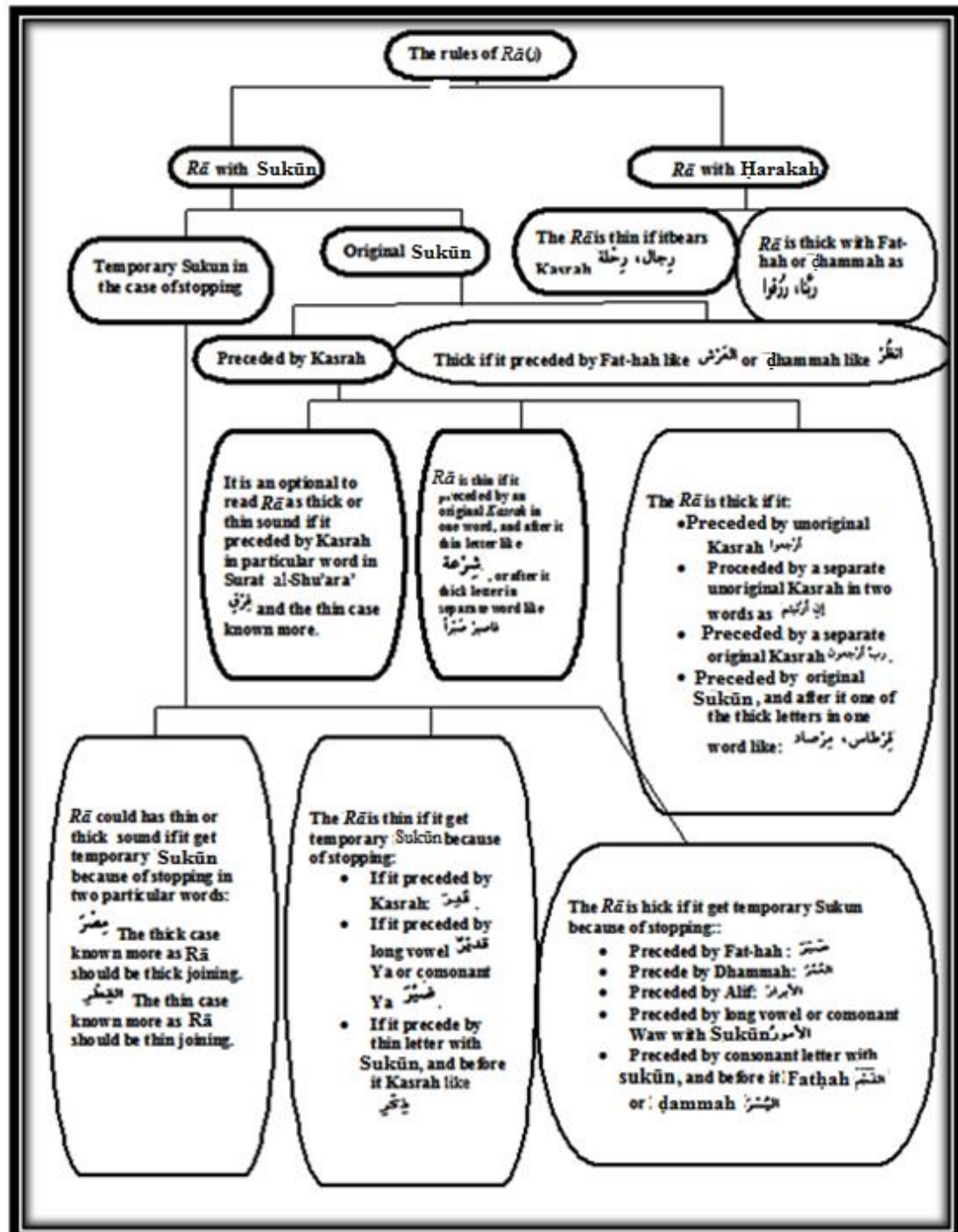
40) (Figure 32) or *biḡhayr* (بِغَيْرِ) (al-An`ām, 144). Figure 33 explains these conditions.

Figure 32 Examples of the thick and thin Rā (ر) when joining and stopping



However, if the kasrah preceding Rā (ر) sākin is a temporary vowel or unoriginal kasrah, the Rā (ر) will retain the thick sound, as in *irkabū* (أَرْكَبُوا) (Hūd, 41), where Rā (ر) is preceded by a temporary kasrah of hamzah al-waṣl.

Figure 33 the rules of the thick and thin Rā



#### 4.5.4.7 The Makhraj of Thick Ṭā, Dāl and thin Tā (ط د ت)

The tip of the tongue touches the root of the upper incisors is the makhraj of thick Ṭā (ط), Dāl (د), and thin Tā (ت) (al-Qḍāh, 1998). A common mistake non-Arab

speakers make is pronouncing the thin Ṭā (ط) and thick Ṭā (ط) with the same sound because the letters are from the same makhraj. However, the letters are produced in that place in different ways, so they have different sounds. The thick Ṭā(ط) is thick and heavy in its pronunciation, and is considered the strongest letter in the Arabic language. The thin Tā (ت) is thin and one of the weakest letters in Arabic. Both thick Ṭā (ط) and Dāl (د) are pronounced with an accent or vibration, known as qalqalah. This makes them stronger than the thin Tā (ت) as it has a straight sound with no vibration (Shukrī, 2003).

The thin Tā (ت) has a soft sound and contains a continuation of air in its pronunciation, which makes it a weak letter. Dāl (د) and thick Ṭā (ط) are pronounced with force from their makhraj; therefore, both have no continuation of air, making them stronger (Shukrī, 2003).

#### **4.5.4.8 The *Makhraj* of Ṣād (ص), Zā (ز) , and Sīn س (س ز س)**

Ṣād (ص) , Zā (ز) , and Sīn (س) are produced when the tip of the tongue touches the root of the upper incisors, with a continuation of air between the upper and lower incisors (Shukrī, 2003). According to `Abdul-Fattāḥ (1989), there is friction when passing the breath between the teeth, and this causes the sound of these letters. A reader must ensure that his or her tongue is inside the mouth, and not between the teeth, when pronouncing them. Otherwise, Sīn (س) could change into Thā (ث), and Zā (ز) could change into thick Zā (ظ). Most non-Arabic speakers confuse the Ṣā (ص) and Sīn (س) letters, but it is important to know that Ṣād (ص) is a thick letter and should be pronounced with a full mouth, while Sīn (س) and Zā (ز) are thin (al-Huṣārī, 1999).



#### 4.5.4.9 The *Makhraj* of Thick *Zā Dhal* and *Thā* (ظ ذ ث)

The thick *Zā*, (ظ) *Ḍhāl* (ذ), and thin *Thā* (ث) are produced when the tip of the tongue touches the edge of the upper incisors, which means the tongue should be between the upper and lower incisors. Otherwise, the thick *Zā* (ظ) will change into thick *Zā* (ج) *Ḍhāl* (ذ) will change into thin *Zā* (ج) , and *Thā* (ث) will change into *Sīn* (س).

It should be noted that *Thā* (ث) is almost identical to the sound of the two English letters *Th*, as in the word *Three*, and *Ḍhāl* (ذ) is almost identical to the English letters *Th*, but in the sound of the word *The*. Thick *Zā* (ظ) is a thick sound; if it is not, it changes into *Ḍhāl* (ذ), and *Ḍhāl* (ذ) should be pronounced with a thin sound, or it changes into thick *Zā* (ظ) (Abdul-Fattāḥ, 1989).

#### 4.5.4.10 *Makhraj al-Shafatān* (The Lips)

The lips are the fourth makhraj of the mouth for two specific makhraj and four letters: *Fā* (ف), *Bā* (ب), *Mīm* (م), and the consonant *Wāw* (و). The lower lip is used for *Fā* (ف), and both lips are the Makhraj of the other letters. The lips are the main way to pronounce all Arabic letters, and they should take the suitable shape for each letter for correct pronunciation (Qaddūrī, 1986).

##### 4.5.4.10.1 The *Makhraj* of *Fā* (ف)

The letter *Fā* (ف) is formed when the lower lip touches the upper teeth (Shukrī, 2003). According to `Abdul-Fattāḥ (1989), it sounds like the English letter F. It is produced by friction between the lower lip and the upper teeth, and includes a continuation of air but not of sound.

#### 4.5.4.10.2 The *Makhraj* of *Bā* (ب), *Mīm* (م), and *Wāw* (و)

Bā (ب) is produced when the two wet portions of the lips meet and separate. Like Nūn, Mīm (م) has two makhraj. The first part of Mīm (م) comes from pressing the two dry portions of the lips together, and the second part is the Ghunnah, which comes from the nose. Mīm (م) sounds similar to the English sound M; however, the consonant Wāw (و) is produced when the two sides of the lips form a round shape (Surty, 2000).

##### 4.5.4.10.2.1 *Mīm Mushaddadah*

The description of Nūn Mushaddadah applies to Mīm mushaddadah as well, as it consists of two Mīms doubled into one letter. The first letter bears sukūn, and the second has the short vowel of *Fathah*, *ḍammah*, or *kasrah*. Mīm mushaddadah should be pronounced with the extra sound of its ghunnah with two ḥarakah. Mīm mushaddadah may occur in the middle of words, as in *Mimmā* (مِمَّا) (Hūd, 35), or at the end of the word, as in *thumma* (ثُمَّ) (Hūd, 9). However, it does not occur at the beginning of the word for the same reason as Nūn mushaddadah. If shaddah appears with Mīm at the beginning of a word, as in *mughraqūn* (إِنَّهُمْ مُّغْرَقُونَ) (Hūd, 37), the shaddah on the top of the Mīm in the word (مُغْرَقُونَ) functions as a marker for the rule of idghām and cannot be the rule of mushaddadah Mīm (Husaini, 1996).

##### 4.5.4.10.2.2 The Rules of *Mīm* (م) *Sākin*

There are three rules for mīm (م) sākin: *izhār shafawī*, *idghām shafawī*, and *ikhfā' shafawī*. Al-shafawī word indicates the place of articulation for Mīm (م), al-shafatān

(the lips), to distinguish them from the rules of nūn sākin and Tanwīn (al-Marṣifī, 1979). Figure 34 shows the rules of mīm (م) sākin.

- ***Idghām Shafawī***

Idghām shafawī assimilates mīm (م) sākin if a vowelled Mīm (م) appears after it. They become a single, doubled letter since it is difficult to pronounce two letters that have identical points of articulation. Assimilation makes pronunciation easier. Furthermore, the part of Mīm (م) that is nasal (al-ghunnah) remains, with an extra lengthening of two Ḥarakah. *Yumatt'ikum Matā'an* (يُمَتِّعُكُمْ مَتَاعًا) (Hūd, 3) is an example of idghām shafawī that assimilates into *Yumat'ikummatā'an* (Shukrī, 2005).

- ***Ikhfā' Shafawī***

Ikhfā' shafawī conceals mīm (م) sākin between manifestation and assimilation while retaining the two ḥarakah of al-ghunnah and without doubling the letter if Bā (ب) comes after it, as in *'alayhim biwakīl* (عَلَيْكُمْ بِوَكِيلٍ) (Yūnus, 108) (Ma'bad, 1995; Surty, 2000). According to al-'Aqrabāwī (1995), it is necessary to avoid completely closing the lips with mīm (م) sākin in order to perform the concealment correctly.

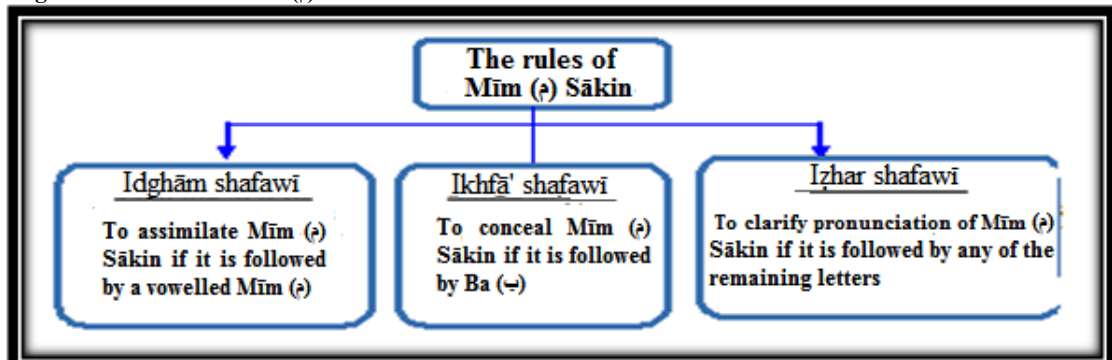
It is advisable to connect ikhfā' shafawī and iqlāb as it needs to conceal Mīm (م) Sākin if Bā (ب) occurs after it in ikhfā' shafawī. The reader needs to make this connection with iqlab for nūn (ن) sākin or tanwīn before Bā (ب), as nūn(ن) sākin or tanwīn should be changed into a concealed mīm (م). In other words, there is an original mīm (م) sākin in ikhfā' shafawī, but it is a replacement mīm of nūn(ن) sākin or tanwīn in iqlāb (Maḥmūd, 1989).

- ***Izhār Shafawī***

Izhār shafawī, or the manifestation, is when mīm (م) sākin is followed by any letter other than Mīm (م) and Ba (ب) (Ma'bad, 1995). It should be pronounced clearly from its point of articulation, without an extra ghunnah, as in *Rabbakum Thumma* (رَبِّكُمْ ثُمَّ) (Hūd, 3).

With respect to izhār shafawī, Ḥusainī (1996) notes that if Wāw (و) or Fā (ف) occurs after mīm (م) sākin, then mīm (م) sākin must be pronounced in a clear and sharp manner. Otherwise, it may be pronounced with an ikhfā' because all letters of Wāw (و), Fā (ف), and Mīm (م) are from the same makhraj. This makes mīm (م) sākin difficult to pronounce clearly when it appears close to these letters because there is a possibility that their points of articulation may overlap.

Figure 34 the rules of mīm (م) sākin



#### 4.5.5 *Makhraj al-Khayshūm* (the Nose) for the Sound of *al-Ghunnah*

The ghunnah is the sound of the nose and is the last general makhraj of the mouth. It is a regular part of Mīm (م) and Nūn (ن) and exists normally in izhar. On the other hand, it should be prolonged up to two ḥarakah with Mīm (م) and Nūn (ن) in the case of shaddah, idghām, ikhfā', and iqlāb, as well as in the case of shaddah ('Alī, 1988).

#### 4.5.4.1 The Levels of *al-Gunnah*

According to al-Marṣifī (1979), the following are the five levels of al-ghunnah, starting with the strongest:

1. The strongest level of al-ghunnah occurs with mīm mushaddad and nūn mushaddad.
2. The second strongest level is when al-ghunnah occurs with sākin mīm (م) and nūn (ن) in idghām.
3. Ikhfā` with sākin mīm (م) and nūn (ن) is the third strongest level.
4. Izhār is the regular part of al-ghunnah in sākin mīm (م) and nūn (ن).
5. The last and weakest level al-ghunnah is the regular part of al-ghunnah with Mīm (م) and Nūn (ن) when the short vowels of ḍammah, fatḥah, or kasrah join one of them.

#### 4.6 The Letters' Attributes

This chapter clarifies the 32 different sounds in the Arabic language. As there are only 17 makhraj (places) in the mouth, it is reasonable to assume that there are 32 places that produce 32 letters. This topic will clarify this issue; in addition to clarifying the relationships between the letters.

According to Czerepinski (2006), an attribute is the mode of the letter's demonstration when it occurs at its articulation point and differentiates it from other letters. Each Arabic letter is a particular sum of attributes that makes it different from other letters. Some letters may have the same attributes but different places of articulation. Other letters may have the same makhraj but different attributes. Every

letter uses its Makhraj in a different way with respect to its characteristics, which makes each letter unique in both its place and attributes.

For example, Table 21 clarifies that thick Ṭā (ط), Dāl (د), and thin Tā (ت) are letters of the same Makhraj of the mouth. They originate at the tip of the tongue and touch the upper incisors; however, they have different attributes because each letter uses its Makhraj differently. There is a continuation of air in the pronunciation of the thin Tā (ت); however, there is a stoppage of air with the thick Ṭā (ط) and Dāl (د). The thick Ṭā (ط) has a thick and heavy sound between the letters and should be pronounced with a full mouth, while both the thin Tā (ت) and Dāl (د) have light and thin sounds. On the other hand, Dāl (د) gathers both a stoppage of air in the makhraj and a light sound at the same time, which is not possible for either of the other letters (Sharbīnī, 1995).

Table 21 Differences between the attributes of letters of same Makhraj

<b>Thick Ṭā (ط) , Dāl (د), and thin Tā (ت)</b>			
<b>The Makhraj is the tip of the tongue touching the root of the upper incisors</b>			
<b>The attributes</b>	<b>The thin Ta (ت)</b>	<b>The thick Ṭā (ط)</b>	<b>The Dal (د)</b>
	A light sound	A heavy sound	A light sound
	An air continuation	A stoppage of air	A stoppage of air

#### 4.6.1 The Types of the Letters' Attributes

Ṣifāt al-ḥurūf or the letters' attributes are the characteristics of the letters that describe how every letter is pronounced in its place in the mouth. There are two types of attributes, essential and conditional. The essential attributes are called lāzimah because parts of some letters might never separate, but may get weaker or

stronger depending on the ḥarakah of the letters. However, the conditional attributes, called `āriḍah, join the letters in some circumstances and drop them in others (Ḥusainī, 1996).

Al-Marṣifī (1979) claims that there are two types of essential attributes, the first, solitary attributes, relates to some letters and has seven categories. The second, double attributes, relates to all the Arabic letters and have five types and some letters oppose each other in their characteristics.

#### **4.6.1.1 The Solitary Attributes**

Ḥusainī (1996) claims that solitary attributes' do not have an opposite or a complement; they stand alone. There are more than seven categories; however, many Tajwid writers, like Surty (2000), mention only seven because of their obvious effects on the letters. These attributes are al-ṣafīr, al-qalqalah, al-līn, al-inḥirāf, al-takrīr, al-tafashshī or al-intishār, and al-iṣṭīlāh.

- ***Al-Ṣafīr***

Al-ṣafīr is a sound like the sound of a bird and occurs with the three letters Ṣād (ص), Zā (ز), and Sīn (س) because they have a continuation of air that comes from between the teeth at the time of pronunciation (Surty 2000). Ḥusainī (1996), states that it is like a bee's buzzing with Zā (ز).

### • *Al-Qalqalah*

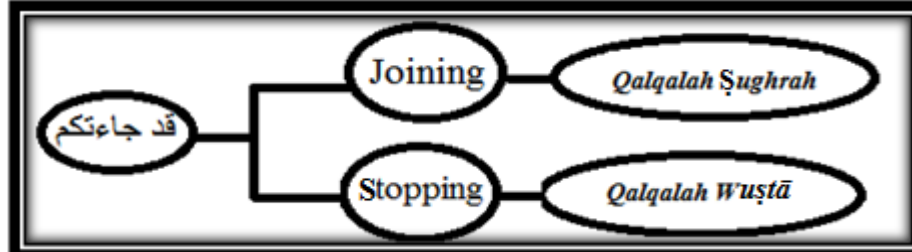
Al-qalqalah is a vibration in the makhraj of each of the letters Qāf (ق), thick Ṭā (ط), Jīm (ج), Bā (ب), and Dāl (د). According to Surty (2000), these letters are pronounced with a strong tone, especially with sukūn and shaddah. Ḥusainī (1996) maintains that an additional clacking sound is produced with these letters. However, it is not an additional sound for these letters but the clacking is consisting of that sound that the letters are not possible to be pronounced without it. Thus, qalqalah is an essential attribute for its letters that produce them, even if they are vowelised, however, it may appear stronger or weaker according to the situation of the letters. Nevertheless, most Tajwid writers drop qalqalah with the vowelised letters because it is less noticeable in this case. According to Shukrī (2005), there are three types of qalqalah with respect to strength; however, considering the situation of the vowelised letters, the following are the four true types of Qalqalah, starting with the weakest:

1. Qalqalah with ḥarakah, such as Qāf (ق) in the word Qālū (قَالُوا) (Yūsuf, 8). It may not be possible to sense this, but it is present since qalqalah is an essential attribute for its letters.
2. Qalqalah ṣughrah, meaning ‘minor’, exists if one of the qalqalah letters occur in the middle of the word with sukūn, as in Jīm (ج) in ‘ajma`īn (أَجْمَعِينَ) (Hūd, 119).
3. Qalqalah wuṣṭā, meaning ‘moderate’, exists if the qalqalah letters appear with sukūn at the end of the words, as with the original sukūn with Dāl (د) in the word *Laqad* لَقَدْ (Yūsuf, 7), or with temporary sukūn, as with Bā (ب) in the word *ghayb* (غَيْبٌ) (Hūd, 123) when stopping. Figure 35 explains that qalqalah wuṣṭā may change into qalqalah ṣughrah when joining the words.



For example, the qalqalah in Dāl (د) in the word qad (قد) in *qad Jā'atkum* (قد جاءتكم) (al-A`araf, 73) is Wuṣṭā when stopping at the word; however, it changes into ṣughrah when joining the words.

Figure 35 Example of *Qalqalah*



4. Qalqalah kubrah, meaning ‘major’, considers whether the al-qalqalah letters exist with shaddah at the end of the word when stopping, as in the letter Qāf (ق) in *al-haqq* (الْحَقُّ) (Hūd, 120).

- ***Al-Līn***

Līn, meaning ‘softness’, is an attribute that relates to the consonant letters Wīw (و) and Yā (ي). Surty (2000) claims that the term means, ‘to read without any inconvenience’, al-Ḥussainī (2000) defines it as a manner of articulation that seeks an easy pronunciation, as in *khawf* (خوف) and *bayt* (بيت).

- ***Al-Takrīr***

Al-takrīr, meaning ‘repetition’, is a term that denotes the repetition at the tip of the tongue when pronouncing the letter Rā (ر) (al-Ḥuṣārī, 1999).

- ***Al-Inḥirāf***

According to Surty (2000), al-inḥirāf is the deviation of the letters Lām (ل) and Rā (ر) from their original places to the tip of the tongue. Al-Ḥussainī (2000) clarifies

that this occurs when the tongue leans away from its Makhraj, closer to another Makhraj.

- ***Al-Tafashshī***

Al-tafashshī or al-Intishār, meaning ‘spreading’, refers to the spreading or expulsion of air in the mouth when pronouncing the letter Shīn(ش) (al-Ḥusarī, 1999).

- ***Al-Istiṭālah***

Al-Istiṭālah, means ‘stretching’, refers to the lengthening of the sound from either side of the tongue when pronouncing Ḍād (ض). Ḥusaini (1996) claims, that it is called Istiṭālah because of its long makhraj. Al-Ḥussainī (2000) confirms that Istiṭālah is the extension of the makhraj of Ḍād (ض) until it reaches the makhraj of Lām (ل). Ibn al-Jazrī (2000) mentions that the sound of this letter is so long that it reaches Lām (ل).

#### **4.6.1.2 The Contrarities’ Attributes**

The contrarities’ attributes are opposite attributes. There are five such attributes of which one is further divided into three and the remaining are arranged in pairs. Every pair consists of an attribute that complements or opposes the other character in the pair. There are 11 types of contrarities’ attributes, and every Arabic letter should have five of them. The five contrarities' attributes are al-hasms and al-jahr; al-sheddah, al-tawaṣut, and al-rakhāwah; al-isti`lā’ and al-istifāl; al-iṭbāq and al-infītāḥ; and al-idhlāq and al-iṣmāt (Ma`bad, 1995).

- ***Al-Hasms and al-Jahr***

Al-hasms means ‘hidden’ or ‘to whisper’ and Surty (2000) defines it as ‘the gentle sound’. Al-hasms is the continuation of breath when pronouncing the letters Ḥā (ح), Thā (ث), Hā (ه), Shīn (ش), Khā (خ), Ṣād (ص), Fā (ف), Sīn (س), Kāf (ك), and thin Tā (ت) (Ibn al-Jazrī, 2006). Shukrī (2003) explains that the reason for the continuation is the weakness of these letters’ makhārij, and the weakness of relying on articulation’s points of the letters (Czerepinski, 2006).

Al-jahr, meaning ‘appearing’, is the opposite attribute of al-hasms and signifies the obstruction of breath when pronouncing the letters after al-hasms. Due to the strength of their makhārij (al-Qurṭubī, 2000), they rely on the letter at its articulation point.

- ***Al-Sheddah, al-Tawaṣuṭ, and al-Rakhāwah***

Al-sheddah, meaning ‘strength’, refers to the terminology for the obstruction of sound when pronouncing the letters Qāf (ق), thick Ṭā (ط), Jīm (ج), Bā (ب), Dāl (د), Hamzah (ء), Kāf (ك), and thin Tā (ت) due to their complete reliance on their points of articulation, which makes the letters strong. Al-rakhawah is the opposite of al-sheddah. It is the continuation of sound when pronouncing the letters after the al-sheddah and al-Tawaṣuṭ letters because of their incomplete reliance on their points of articulation, which makes the letters weak (Czerepinski, 2006).

Al-tawaṣuṭ is the middle attribute between al-sheddah and al-rakhāwah, means ‘moderate’. Al-tawaṣuṭ is the moderate continuation of sound between al-sheddah

and al-rakhāwah. There is no complete continuation of sound, as in al-rakhāwah, or a complete stoppage, as in al-sheddah. The sound is obstructed, and then partially flows. Al-tawaṣuṭ letters are Mīm (م), Lām (ل), Nūn (ن), Rā (ر), and `Ayn (ع) (ʿAbdallah, 1999).

Al- sheddah, al-tawaṣuṭ, and al-rakhāwah are not dependent on the air that is used by the letter, but rather the sound. Their strength does not relate to the strength of relying on the letter at its point of articulation; it comes from a complete or incomplete reliance on the articulation point.

On the other hand, how do Kāf (ك) and Tā (ت) have strength and weakness in their Makhraj at the same time? Both letters have a stoppage in the sound because of the strength of their makhraj and have a weakness because of the continuation of air. The stoppage occurs to the sound that is uttered first, and then the makhraj gets weaker and allows the air to exit the mouth.

- ***Al-Isti`lā' and Al-istifāl***

In Tajwid, al-Isti`lā', meaning 'elevated', is the lifting of the tip of the tongue to the upper palate when pronouncing the letters Ṣād (ص), ḍād (ض), thick Ṭā (ط), thick Zā (ظ), ghayn (غ), Khā (خ), and Qāf (ق). These letters are known as the permanent Tafkhīm (thick) letters. Tafkhīm means 'heaviness' and technically, it indicates the sound of letters that are so heavy that the mouth is full with resonance. Ḥusainī (1981) states that the thick letters have the following four levels with respect to their vowels or the vowels of the preceding letters:

1. The strongest level is when the letter of heaviness carries a Faṭḥah and is followed by Alif. For example, ḍād (ض) in *ad-dāllīn* (الضَّالِّينَ) (al-Fātiḥah, 7).
2. The second level is when the letter of heaviness carries a Faṭḥah but is not followed by Alif, as in Qāf (ق) in *Qablikum* (قَابِلِكُمْ) (al-Baqarah, 214), or if it is non-vowelled and followed by Faṭḥah, as in Ghauyn (غ) in *aghlālan* (أَغْلَالًا) (Yāsīn, 8).
3. The third level is when the letter carries a ḍammah, as in Qāf (ق) in *Wal-Qur'an* (وَالْقُرْءَانُ) (Yāsīn, 1), or when it is non-vowelled and preceded by ḍammah, as in Qāf (ق) in *muqmaḥūn* (مُقْمَحُونَ) (Yāsīn, 8).
4. The fourth level is when the letter of heaviness carries a kasrah, such as Qāf (ق) in *yunqidhūn* (يُنْقِذُونَ) (Yāsīn, 23), or if it is non-vowelled and preceded by kasrah, such as Qāf (ق) in *nughriqhum* (نُغْرِقْهُمْ) (Yāsīn, 44).

On the other hand, al-istifāl means ‘low’, and occurs when the tip of the tongue is kept down and away from the upper palate in the lowest part of the mouth when pronouncing the remaining letters after al-isti`lā' (Naṣr, 2000).

#### • ***Al-Iṭbāq and Al-Infītāḥ***

Al-iṭbāq means, ‘to close’ or ‘adhere’ and Surty (2000) defines it as ‘to cover’. This attribute appears when the tip of the tongue covers part of the upper palate or sticks to it when pronouncing the letters Ṣād (ص), Ḍād (ض), thick Ṭā (ط), and thick Zā (ظ). Al-infītāḥ, meaning ‘unlock’ or ‘separation’, refers to having an open space between the tip of the tongue and the upper palate when pronouncing the remaining letters after al-iṭbāq (al-Qurṭubī, 2000).

- ***Al-Idhlāq and al-Iṣmāt***

Al-ḥussainī (2000) defines al-ithlāq, meaning ‘softness’, as the speed of pronunciation of the letters Bā (ب), Lām (ل), Nūn (ن), Mīm (م), Rā (ر), and Fā (ف). Other scholars, like Shukrī (2005), explain that the reason for this speed is the ease or light pronunciation of its letters. Iṣmāt means ‘hard’ and Ḥusainī (1996) clarifies it as the sound made when it stops abruptly. Surty (2000) explains that it is the hard pronunciation for the remaining letters after idhlāq. Czerepinski (2006) omits this pair of attributes from her book, perhaps as they do not need a particular effort in their application.

#### **4.6.1.3 The Conditional or Restricted Attributes of *al-Taḥkīm* and *al-Tarqīq***

According to Naṣr (2000) and Ma`bad (1995), this relates to letters that have either a thick sound or both thick and thin sounds based on the short vowel of the letter or the short vowel of preceding letters. The letters of the Arabic alphabet has three categories based on heaviness (al-taḥkīm) and lightness (al-tarqīq):

- The first relates to letters that are always pronounced with a heavy sound. They are the same letters from al-Isti`lā's attribute: Ṣād (ص), Ḍād (ض), thick Ṭā (ط), thick Ḍā (ظ), Ghayn (غ), Khā (خ), and Qāf (ق), which includes the four iṭbāq letters.
- The second involves the letters Alif, Lām, and Rā, in addition to the nasal sound (al-ghunnah) in the case of ikfā' of nūn sakīn, which are all pronounced with either a heavy or light sound. The pronunciation of these letters is related to the joined letter and its short vowel. This was explained

with respect to each letter in the articulations section (makhārij al-ḥurūf) of this Chapter.

- The last category relates to the remaining letters, which are always pronounced with a light sound.

#### **4.7 The Relations between the Letters**

The relationship between some of the letters, such as the rules of mīm sākin, nūn sākin, and tanwīn, has been explained in different sections. This section provides more details regarding this subject and how it depends on the letters' proximity to each other in their articulations, as this will clarify the reason for these rules.

For example, nūn ṣākin before hamzah should be pronounced clearly from its place in the mouth as Iẓhar; however, if two close letters in the words are close to each other in their makhraj, then it would be hard to pronounce them clearly, especially if the letters are the same. In such cases, it is better to combine them by reading the first letter like the second one with shaddah. If the letters are in the middle state in their places in the mouth, not too far from each other but not too close, concealment would be more appropriate as readers can hide the first letter in its makhraj without clear pronunciation.

This section will explain al-idghām, or assimilation, as a general rule to be applied to letters, instead of only with nūn sākin and mīm. There are three categories of assimilation. Idghām mutamāthil is for the same letters of the same makhraj, idghām mutajanis is for different letters, but with the same makhraj and different attributes, and mutaqārib is when the letters are different and have different makhraj and attributes (al-Jamal, 1999).

#### 4.7.1 *Al-Idghām al-Mutamāthil*

Idghām mutamāthil is when two versions of the same letter meet. In this case, the first should be non-vowelled and the second should bear a ḥarakah, so that the first blends into the second either in one or two words, as in the assimilation of the non-vowelled Bā (ب) in *idhrib bi`aṣāk* (أَضْرِبْ بِعَصَاكَ) (al-Baqarah, 60). The same applies for Fā (ف) in *yusrif fī* (يُسْرِفْ فِي) (al-Isrā', 33) and Tā (ت) in *kānat ta`mal* (كَانَتْ تَعْمَلُ) (al-'Anbiyā', 74) (al-Ḥussainī, 2000).

#### 4.7.2 *Al-Idghām al-Mutajānis*

Mutajānis means ‘similarity’ and idghām mutajānis is the meeting of two different letters from the same makhraj that share some attributes (al-Ḥusarī, 1999). It is important to note that not all letters that share their makhraj with others should be assimilated like idghām mutajānis; the assimilation depends on the narration. For example, thick Ṭā (ط), Dāl (د), and thin Tā (ت) share the same makhraj; therefore, the assimilation should be applied to the non-vowelled Dāl (د) with the thin Tā (ت) in the word *ṣadadtum* (صَدَدْتُمْ) (al-Naḥl, 94). In another example, thick Ṭā (ط) should be assimilated with the thin Tā (ت) in the word *farraṭum* (فَرَّطْتُمْ) (Yūsuf, 80). According to the narration by Ḥafṣ `An `Aṣim, the only Idghām Mutājanis that may occur in the makhraj of the lips with Bā (ب), Mīm (م), and the consonant Wāw (و) is the assimilation of Bā (ب) with Mīm (م) in *irkab ma`anā* (ارْكَبْ مَعَنَا) (Hūd, 42). Furthermore, the word *idh-ẓalamū* (إِذْ ظَلَمُوا) (al-Nisā', 64) is another example of idghām mutajānis in the makhraj of thick Zā (ظ), Dhāl (ذ), and thin Thā (ث).



However, no idghām mutajānis is possible between the letters of Ṣād (ص), Zā (ز), and Sīn (س) in their makhraj (Shukrī, 2005).

### 4.7.3 *Al-Idghām al-Mutaqārib*

According to al-Ḥussainī (2000), mutāqarib means ‘proximity’, as in, the close proximity of the makhraj or the attributes of two letters. The letters may share the same area but have different exact points of articulation. Idghām mutaqārib occurs when two letters are not the same and are not too close because they do not share the same makhraj; however, they may share some attributes. For example, Lām (ل) and Rā (ر) in the words *qul rabb* (قُلْ رَبِّ) (al-isrā', 80), where Lām (ل) should be assimilated within Rā (ر) and be read as *Qur rabb*. All idghām letters of nūn sākin and tanwīn are types of idghām mutaqārib, a part of Nūn (ن) that relates to idghām mutamāthil. Moreover, the Lām (ل) in the definite article al (ال) always assimilates with the letters Shīn (ش), Nūn (ن), Sīn (س), Zā (ز), Rā (ر), Dhāl (ذ), Dāl (د), thin Thā (ث), thin Tā (ت), Ṣād (ص), Ḍād (ض), thick Zā (ظ), and thick Ṭā (ط) as part of idghām mutaqārib. This is called idghām shamsī, as in *wal-nāzi`āt* (وَالنَّازِعَاتِ) (al-Nāzi`āt, 1). Lām (ل) should be assimilated with Nūn (ن) in order to be read as *wan-nāzi`āt* and with Sīn (س) in the word *was-sābiḥāt* (وَالسَّابِحَاتِ) (al-Nāzi`āt, 3) to be read as *wassābiḥāt* (Shukrī, 2003).

## 4.8 *Al-Ibtidā' (the Starting) of Hamzah al-Waṣl (أ)*

In Arabic, there are two types of hamzah: hamzah al-waṣl (the conjunctive hamzah) and hamzah al-qaṭ' (the disjunctive Hamzah). Hamzah al-qaṭ' is called disjunctive because it separates some letters and should be read each time it occurs in connected

speech and writing, as well as in the beginning, middle, and end positions of words (nouns, verbs, or particles). The conjunctive hamzah (hamzah al-waṣl) occurs only at the beginning of the word and should be dropped in connected speech. It is called conjunctive hamzah because it leads to the pronunciation of the non-vowelled letter that occurs at the beginning of the word. The Alif (ا) with the head of small Ṣād (ص) on top is the mark for hamzah al-waṣl. Al-ibtidā' is the opposite of al-waqf (stopping) and describes how the conjunctive hamzah is used in the start of some words, because the reader needs to know what vowel to use with it when starting to read. There are three rules that control this: the rule of the definite article of al (ال) called al al-ta`rīf, the rule of al-asmā' al-qiyāsiyyah, and the rule of the verb (ʿAbdul-Fattāḥ, 1989; Shukrī, 2003).

#### 4.8.1 The Rule of *al-Ta`rīf* (Al- ال)

Al-Ta`rīf (ال) is a definite article that consists of two letters: hamzah al-waṣl and Lām. It occurs only with nouns. The conjunctive hamzah should always be pronounced with a Faṭḥah at the beginning of the word, as in *aṣ-ṣalah* (الصَّلَاةُ), *ar-rasūl* (الرَّسُولُ), and *as-sabt* (السَّبْتُ) (al-Qḍāḥ, 1998).

#### 4.8.2 The Rule of *al-Asmā' al-Qiyāsiyyah*

*Ibn* (ابن), *ibnah* (ابنة), *imru'* (امراً), *imra`ah* (امراً), *ithnayn* (اثنتين), *ithnatayn* (اثنتين), and *ism* (اسم) are the seven nouns known as al-asmā' al-qiyāsiyyah, and Kasrah is the mandatory vowel that occurs at the beginning of these words (ʿAbdul-Fattāḥ, 1989).

### 4.8.3 The Rule of the Verb

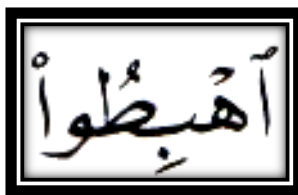
The rule of hamzah al-waṣl of the verb applies if the hamzah al-waṣl of a word is not *asmā` qiyāsiyyah* words or the definite article *Al* (ال), in such cases, the ḥarakah of hamzah al-waṣl should follow the ḥarakah of the third letter of the word, as in situation where the third letter has ḍammah, for example, in the word *Uqtulū* below:



Then, hamzah al-waṣl should be pronounced with the same vowel of the third letter of ḍammah, such as:



However, if the third letter has either kasrah, as in *ihbitū* (اهبطوا), or fathah, as in *idh-hab* (اذهب):



Then, hamzah al-waṣl should get the Kasrah when starting such words:



It is important to remember that the conjunctive hamzah should be dropped from pronunciation in connected speech because the non-vowelled letter will depend on the preceding sound, and not on the hamzah.

The rule of the verb follows the real ḥarakah of the third letter and not the substitute, accordingly, this rule cannot be applied to the following verbs: *i'tū* (إِئْتُوا), *imshū* (امْشُوا), *ibnū* (ابْنُوا), *iqḍū* (اقْضُوا), and *imḍū* (امْضُوا), as these words should start with kasrah—not ḍammah—that appears above the third letter in each word. This is because kasrah is the original ḥarakah of the third letter and not ḍammah, as Yā (ي) after the third letter is negated from these words. The original status of these words was *i'tiyū* (إِئْتِيُوا), *imshiyū* (امْشِيُوا), *ibniyū* (ابْنِيُوا), *iqḍiyū* (اقْضِيُوا), and *imḍiyū* (امْضِيُوا); however, the Yā in each word is cancelled to ease the pronunciation. The rule of hamzah al-waṣl follows the real ḥarakah of kasrah and not the substitute one of ḍammah. It is important to be conscious of the madd badal rule in the word *i'tū* (إِئْتُوا) when starting a word since hamzah al-qaṭ' occurs after hamzah al-waṣl when starting the word. Therefore, hamzah al-qaṭ' should be changed into a long vowel based on the ḥarakah of the first hamzah, which is the letter Yā, not Wāw. Thus, this word will be read as *iītū* (إِيئْتُوا) and *uūtū* (أُوتُوا) (Shukrī, 2003).

## **4.9 *Al-Waqf* (The Stop)**

Surty (2000) explains that al-waqf literally means ‘confinement’; however, Ḥusainī (1996) describes it as ‘refrain from doing’. The topic of al-waqf in Tajwid refers to the knowledge of the rules of stopping when reading the Qur’an (al-Qḍāh, 1998).

Research on this subject leads to four types of pauses:

- Al-waqf related to the manner of pausing.
- Al- waqf related to the ḥarakah of the last letter of the word at which the reader wants to pause.
- Al- waqf related to the reason for pausing.
- Al- waqf related to the meaning of the words.

### **4.9.1 The Types of *al-Waqf* in Relation to Pausing**

Al-waqf, al-sakt, and al-qaṭ` are the three types of al-waqf based on the manner of pausing. These types affect the manner of stopping with respect to taking a breath and reciting further. Al-waqf and al-qaṭ` are not related to the revealed rules of the Qur’an. However, al-sakt is relevant for specific verses that should be read in a particular way and an optional choice for some other verses.

#### **4.9.1.1 *Al-Waqf***

Al-waqf is the usual way of pausing when reading. Technically, it can be described as making a voiceless break at a Qur’anic word for a short moment during recitation—either at the end or middle of the verse in order to take a breath—with the intention to continue reading (Surty, 2000).

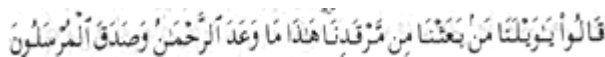
#### 4.9.1.2 Al-Qaṭʿ

The literal meaning of al-qaṭʿ is ‘to cut’; however, it refers to pausing within Qur’anic recitation in order to interrupt the recitation and conclude it. Al-qaṭʿ should be at the end of the verse or sūrah, but not within the verse (Shukrī, 2005). According to Czerepinski (2006), the reader should be careful when interrupting the recitation and ensure that the interruption is on a verse that provides a full, correct meaning.

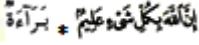

#### 4.9.1.3 Al-Sakt

Al-sakt, meaning ‘silent’, is the same as Al-waqf, except that the pause should lack breathing for a shorter time (Ḥusainī, 1996) as the reader should hold his/her breathe during this pause. Czerepinski (2006) defines al-sakt as interrupting the sound of Qur’an recitation for a time without taking a breath, usually with the intention of returning to the recitation. Al-shatibiyyah way of recitation by Ḥaṣṣ’ narration has four verses with mandatory sakt in the Qur’an and two others with an optional sakt. Al-sakt always occurs when joining words (Shukrī, 2005). The mandatory sakt occurs with the words *iwajā* (عوجا), *man* (مَنْ), *bal* (بَل) and *marqadinā* (مرقدنا) in the following four verses:

- The word *iwajā* (عوجا):  (al-Kahf, 1)
- The word *man* (مَنْ):  (al-Qiyāmah, 27)
- The word *bal* (بَل):  (al-Muṭaffifīn, 14)
- The word *marqadinā* (مرقدنا):

 (Yasīn, 52)

The optional *Sakt* occurs with the words `alīm (عليم) and māliyah (ماليه) in the following two verses:

- The word `alīm (عليم) at the end of sūrat al-Anfāl, when assimilating it with the next sūrat of *barā'ah*:  (al-Anfāl, 75)
- The word *māliyah* (ماليه):  (al-Hāqqah, 28)

#### 4.9.2 The Types of *al-Waqf* Related to the *Ḥarakah*

Pausing is not allowed with ḥarakah in the Arabic language, only with *ṣukūn*. However, the revealed rules of Qur'an recitation introduce two more ways of pausing with respect to ḥarakah. The first way, *rawm*, and the second way, called *ishmām*.

##### 4.9.2.1 *Al-Waqf* With *al-Sukūn* (None-Vowel)

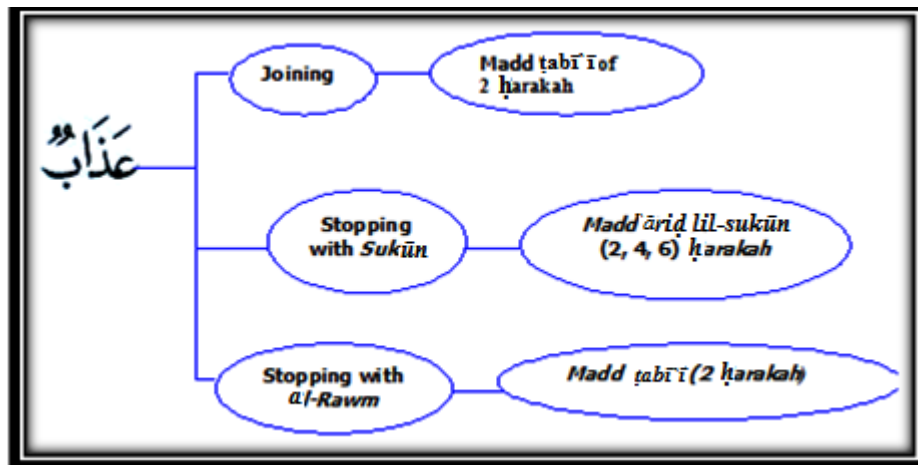
Stopping with *sukūn* is the common way of pausing in the Arabic language, as stopping with a complete vowel is not allowed (Uthmān, 2004).

##### 4.9.2.2 *Al-Waqf* With *al-Rawm*

*Al-rawm* is stopping with part of the vowel of the last letter in order to show its ḥarakah of *ḍammah* or *kasrah*. This does not apply to *fathah* (al-Ḥussainī, 2000) as *fathah* is weak and pronounced quickly, and therefore, cannot be split like *ḍammah* and *kasrah* (Shukrī, 2003). It is important to know that, with respect to Tajwid rules, *rawm* should be dealt with the same way as ḥarakah, accordingly, the rules with ḥarakah or when joining the words should be applied when stopping with *rawm*. For example, the type of *madd* in the word `adhābun (عَذَابٌ) (Hūd, 39) in the connected

reading is madd ṭabīʾī, but when pausing with sukūn, the madd changes to madd `āriḍ lil-sukūn. When stopping with al-rawm, madd ṭabīʾī should be the rule that is applied, not `āriḍ. Therefore, the reader has the option of reading this word in five ways;<sup>70</sup> two ḥarakah as ṭabīʾī when joining the words; two, four, or six ḥarakah when stopping with sukun as madd `āriḍ lil-sukūn; and two ḥarakah again as madd ṭabīʾī when stopping with al-rawm (al-Ḥusarī, 1999). See Figure 36 for clarification.

Figure 36 some options of reading `adhāb (عَذَابٌ) in respect to al-ḥarakah.



#### 4.9.2.3 Al-Waqf With al-Ishmām

According to Ḥusainī (1996,) al-ishmām gives a sense of ḍammah by protruding the lips forward like a ‘bud’, as though pronouncing the ḍammah without sound (Figure 37). In other words, al-ishmām is a voiceless sign of ḥarakah of ḍammah by the lips that shows the original ḥarakah of the last letter, which is always ḍammah and not faṭḥah or kasrah. al-Jazri (2000) defines al-ishmām as getting the lips together when stopping with sukūn without sound so that only an observer can identify it.

<sup>70</sup> Excluding the way of *Ishmām* below

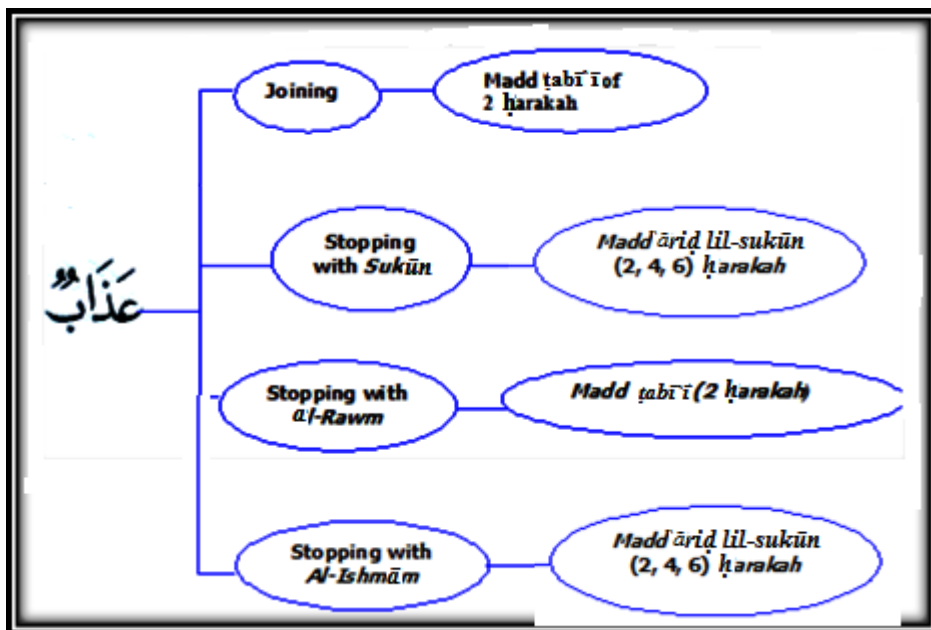


Figure 37 the shape of the lips in the case of al-ishmām (Husaini, 1996).



When applying the rules, ishmām is identical to sukūn because it is a voiceless sign of ḍammah. For instance, the reader can recite the word *`adhāb* (عَذَابٌ) (Hūd, 39) in eight possible ways: two ḥarakah as madd ṭabīʿī in the joining of the word and stopping with al-rawm; and the duration of two, four, or six ḥarakah when stopping with either sukūn or al-ishmām. Figure 38 illustrates this (Shukrī, 2005).

Figure 38 all options of reading *`adhāb* (عَذَابٌ) in respect to al-ḥarakah



#### 4.9.3 The Types of *al-Waqf* Related to the Reason

The reasons for al-waqf vary; it could be a normal stop by choice in order to breathe, or by force, or in order to be tested during study, or perhaps in order to apply

different ways of recitation for people who are knowledgeable in Qur'an narrations. There are four reasons for al-waqf: Al-waqf al-idṭirārī, al-waqf al-ikhtiyārī, al-waqf al-Ikhtibārī, and al-waqf al-intizārī (al-Marṣifī, 1998).

#### ***4.9.3.1 Al-Waqf al-Idṭirārī***

Husainī (1996) explains al-waqf al-idṭirārī as a forced stop caused by an unplanned pause, such as pausing to cough, cry, or fall asleep. The reader is allowed to stop for such reasons even if the meaning is incomplete, but must restart from a proper word like the beginning of the sentence where the pause occurred (Shukrī, 2005).

#### ***4.9.3.2 Al-Waqf Al-Ikhtiyārī***

Al-Waqf al-Ikhtiyārī is the opposite of al-idṭirārī. According to Ḥusainī (1996), it is a voluntary stop made in order to breathe, as it may not be possible to recite a long verse in one breath. Therefore, it is the reader's choice to stop without a forced reason. However, the pause should be correct in that the sentence still reveals the required meaning.

#### ***4.9.3.3 Al-Waqf al-Ikhtibārī***

Al-waqf al-ikhtibārī is a deliberate pause for the purpose of examining or teaching the learner (Ḥusainī, 1996). Shukrī (2003) claims the reason for this pause is to examine the learner's knowledge especially regarding the correct ways of pausing.

#### **4.9.3.4 *Al-Waqf al-Intizārī***

Al-waqf al-intizārī is a waiting stop. The reader needs to pause and wait more than once in order to read the same passage again, but according to a different way of recitation known to the reader (Czerepinski, 2006).

#### **4.9.4 The Types of *al-Waqf* Related to the Meaning**

There are four types of this waqf and they are all part of waqf ikhtiyārī: al-tām, al-kāfī, al-ḥasan, and al-qabīḥ. Surty (2000) interprets al-tām as a perfect pause, al-kāfī as appropriate, al-ḥasan as agreeable, and al-qabīḥ as an inappropriate pause.

##### **4.9.4.1 *Al-Waqf al-Tām***

Al-waqf al-tām means ‘the perfect stop’ and is a pause at the end of a verse where the meaning is complete and clear. In addition, it is not attached to what follows in grammatical expression or meaning (al-Ḥuṣārī, 1999), such as pausing at the end of verse 5 in sūrah al-Baqarah ( **وَالَّذِينَ هُمْ يُغْتَابُونَ** ), which describes the believers, and then the next few verses discuss the disbelievers. Ibn al-Jazrī (2000) maintains that while this waqf can occur in the middle of a verse, it mostly occurs at the end of a verse. This type of pause is permissible (al-Ḥuṣārī, 1999). According to Czerepinski (2006), it is best to pause on this waqf and restart with what follows.

##### **4.9.4.2 *Al-Waqf al-Kāfī***

Al-waqf al-kāfī is ‘the appropriate stop’ or ‘the sufficient stop’ because it can stand by itself, independent of what follows. Al-Ḥussainī (2000) defines it as stopping where the meaning is complete, and attaching to what follows in meaning but not in

grammar. Czerepinski (2006) adds that it can be at the end or middle of a verse. For example, pausing in verses 2–5 of Surah al-Baqarah is like al-waqf al-kāfī, as each verse talks about the same subject of believers. This type of pause is preferable, and it is considered acceptable to pause and restart with what follows (al-Ḥussainī, 2000).

#### 4.9.4.3 *Al-Waqf al-Ḥasan*

Al-waqf al-ḥasan is the opposite of al-waqf al-tām; it stops where the meaning is complete and is linked to what follows in meaning and grammar. It is acceptable to pause, but not acceptable to restart with what follows because the reader must go back and start from at least the word where he or she paused in order to guarantee the meaning. For example, pausing at *al-ḥamdu* الْحَمْدُ in اَلْحَمْدُ لِلّٰهِ الرَّحْمٰنِ الرَّحِيْمِ (al-Fatiḥah, 1), where restarting from *Rabb* (رب) is not allowed.

#### 4.9.4.4 *Al-Waqf al-Qabīḥ*

Al-waqf al-qabīḥ is an inappropriate pause where the speech is incomplete and the meaning is not comprehensible (Ḥusainī, 1996). It is not acceptable to pause in this manner unless the reader is running out of breath or sneezing. In this case, it is obligatory to return to what will connect with what follows so the meaning is correct and clear (al-Ḥussainī, 2000). This type of pause may change the meaning of the Qur'an words, like pausing on *al-ṣalah* (الصلاة) in يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَأَتُوا الصَّلَاةَ إِنَّكُمْ تَعْلَمُونَ (al-Nisā', 43). The right meaning of this verse prevents the believers from approaching *ṣalāh* (praying) if they are under the influence; however, if the reader interrupts the meaning of *al-ṣalāh* (الصلاة) with a pause, it will be understood in the opposite

way—that prying is forbidden no matter the reason. Therefore, this waqf is forbidden. Czerepinski (2006) defines it as stopping on something that gives an incorrect meaning; this is due to its strong attachment to what follows in grammar and meaning.

#### **4.10 The Particular Words of Reading by *al-Shāṭibiyyah***

This section explains that there are a number of Qura’nic words with particular rules that should be applied while reading them according to the way of recitation. They are not common rules of Tajwid that can be applied to any word in the Qur’an, but are specific to some words. Surty (2000) describes these words as a few minor variations that should be observed as exceptions during recitation. This chapter explains these words in two categories: the words of one performance and the words of two optional performances.

##### **4.10.1 Words with One Performance**

The following words have one way of reading regarding pausing or assimilating with the next words:

- ***Qawarīrā* (قَوَارِيرُ)** (al-Insān, 15, 16): Ḥusaini (1996) explains this as one of few words that Alif pronounces differently from the script with respect to the narration of Ḥafs, because the last Alif of *Qawarīrā* in both verses should be dropped when joining the words. However, when stopping, the Alif of Verse 15 should be read with two long ḥarakah, as madd ṭabṭī, while it should be removed in Verse 16.

- *Yabṣuṭ* (يَبْصُطُ) (al-Baqarah, 245), and *Baṣṭah* (بَصْطَةٌ) (al-ʿArāf, 69): The letter Ṣād (ص) in both words should be read as the letter Sīn (س) (al-Ḥussainī, 2000).
- *Bimuṣayṭer* (بِمُصَيِّطِرٍ) (al-Ghāshiyah, 22): The letter Ṣād (ص) in this word should be read as Ṣād (ص), not as Sīn (س) (Czerepinski, 2006).
- *Majrāhā* (مَجْرَاهَا) (Hūd, 41): The letter Alif after Rā (ر) should be read with imālah kubrah (major imālah). Ḥusainī (1996) translates imālah as ‘inclination’. Applying imālah in this word by reading the Alif in a sound between Alif and Yā, which changes the sound of Rā (ر) from thick to thin.
- *Aʿaʿjamiyy* (ءَأَعْجَمِيّ) (Fuṣṣilat, 44): al-Ḥussainī (2000) declares that the original form of the word *aʿaʿjamiyy* starts with two hamzah. The first hamzah is presented as a question, and the second is part of the word. The manner of reading the second part is called tas-hīl, which Czerepinski (2006) translates as ‘easing’. She explains that it is when a hamzah indicates a question and enters a noun with the definite article Al (ال), then, the hamzah is eased without lengthening, but with tas-hīl, by reading the second hamzah with a sound between hamzah and Alif since the original form of this word is *aʿaʿjamiyy*. Some report that the way of tas-hīl is between hamzah and Ha; however, the manner of describing the theory of this rule does not matter as long as both theories lead to reading this word correctly.

#### 4.10.2 Words with Two Optional Performances

There are two ways to read the following words with respect to stopping or joining them. It is important to note that all ways are allowed because they are correct and authentic. On the other hand, some of these ways are acknowledged as the more

popular ways to readers, but that does not mean that the other ways are incorrect or not allowed.

- ***Sālasila* (سَلَسِلَا)** (al-Insān, Verse 4): The last Alif in *salāsila* should be cancelled when reading is continued (Ḥusainī, 1996). However, it can be read in two permissible ways when stopping. It can be read as madd ṭabīī of two ḥarakah; but the most well-known way is to drop it by stopping on the letter Lām with sukūn (Shukrī, 2005).
- ***Firq* (فِرْق)** (Shu`arā`, 63): The letter Rā (ر) in the word *Firq* has two optional reading ways when joining words. It could be read with a thick sound because of the thick letter Qāf (ق) that follows (Husni, 1996). It can also be read with a thin sound, and this is the most well-known way of reading (Shukrī, 2005). Ḥusainī (1996) explains that the weakness of Qāf (ق) is because of tanwīn kasrah.
- ***Al-Muṣayṭirūn* (الْمُصَيِّرُونَ)** (Aṭ-Ṭūr, 37): The letter Ṣād (ص) in the word *al-muṣayṭirūn* can be read with Ṣād (ص), which is the most well-known way of reading. However, it can also be read with the letter Sīn (س) (Shukrī, 2005).
- ***Ḍa`f* (ضَف)** (al-Rūm, 54): This word occurs three times in the same verse. The letter Ḍad (ض) can be read with Faṭḥah because ḍha`f is the most well-known way of reading. It can also be read with ḍammah as ḍu`f. It is mandatory to read the three words with the same vowel of Faṭḥah or ḍammah, but combining the different ways is not allowed (Shukrī, 2005).
- ***Ta'manna* (تَأَمَّنَا)** (Yūsuf, 11): Nūn mushaddad in this word can be read in either of the two ways of al-ishmām or al-ikhtilās (al-Marṣifī, 1979). Al-

ikhtilās points to al-rawm in this word by reading two nūns instead of one nūn mushaddad. This is done by shortening the ḍammah of the first nūn to 2/3 of the vowel of ḍammah (Czerepinski, 2006), and this is why this rule is called ikhtilās, which means, ‘stealing’. Al- ikhtilās is the most well-known way of reading this word (Shukrī, 2005). On the other hand, it is possible to read *ta'mannā* with al-ishmām, which involves keeping nun with the shaddah by merging the first nūn into the second with al-ishmām (Czerepinski, 2006). Al-ishmām needs to point the lips to ḍammah when beginning to read nūn mushaddad.

- **'Ādhakarayn (ءَالْكَرَيْنِ)** (al-An`ām, 143, 144), **'Āllah (ءَالله)** (al-Naml, 59; Yūnis 59): Alif can be lengthened to six counts as madd lāzim kalimī muthaqqal after the hamzah in the words *'ādhakarayn* and *'Āllah* because shaddah comes after the madd letter; this is the most well-known way of reading these words (Shukrī, 2005). The second way involves applying the same rule of al-tas-hīl for the word *a`ajamiyy* of the first group to the second Hamzah of *"aathakarayn* and *"Allah* because this is the original form of these words (Al-amrṣifī, 1979). This can be applied by reading the second hamzah between hamzah and Hā.
- **'Āl'aana (ءَالْأَنَّ)** (Yūnis, 51, 91): The same two rules for the previous two words can be applied to the Alif in this case by lengthening it after the hamzah up to six counts. As an original sukūn occurs after the madd letter in madd lāzim kalimī mukhaffaf, this is the most well-known way of reading (Shukrī, 2005). It is also possible to read it with the al-tas-hīl rule. al-Ḥussainī (2000) notes that the option of madd lāzim kalimī of the last



three words *'Āl'āna*, *'ādhakarayn* and *'Aallah*, is called madd farq because it differentiates between the word and the question.

- ***Al-qitr* (القِطْر)** (Saba', 12), ***Fa'asr* (فَأَسْر)** (al-Hijr, 65; al-Dukhān, 23; Hūd, 81), ***'Asr* (أَسْر)** (Tāhā, 77), ***Yasr* (يَسْر)** (al-Fajr, 4): There are two ways to read the Rā (ر) in these words when stopping. The first way of reading *al-Qitr* (القِطْر) is tafkhīm (thick sound) by reading Rā with a thick sound. This is the most well-known way of reading this because of the thick Ṭā (ط) before it, which is the strongest letter in Arabic (Shukrī, 2005). In all the other words, Rā precedes a sākin letter, and the letter before it has fatḥah, which causes tafkhīm for Rā (ر). The second option when reading these words, other than *al-qitr*, is the tarqīq (thin sound) by reading Rā (ر) with a thin sound because of the cancelled Yā in the words. The original form of these words are *asrī*, *fa'asrī*, and *yasrī*, therefore, Yā is the last letter in the these words, not Rā (ر). Hence, the kasrah of Rā (ر) will remain. The kasrah, which occurs before the sākin in thick Ṭā (ط) in the word *al-Qitr*, is why Rā (ر) can be read with a thin sound.
- ***Miṣr* (مِصْر)** (al-Zukhruf, 51; Yūnis, 87; Yūsuf, 21, 99): Both thick and thin sounds are allowed when reading Rā (ر) in this word. The thick sound is due to the thick letter sākin before Rā (ر). It is the most well-known way of reading in addition to the thin sound as the preceding letter of the thick letter that bears kasrah. Ḥusainī (1996) explains that the heavy pronunciation in the word *miṣr* and the soft pronunciation in *al-qitr* is because of the characteristic of the original vowel of Rā (ر) in these words.

- *`Ayn Sin Qāf* (عسق) (al-Shurā', 1), *Kāf Hā Yā `Ayn Šād* (كهيعص) (Maryam, Verse 1): It is possible to prolong the letter Yā in `Ayn in the two words *`Ayn-Sīn-Qāf* and *Kāf-Hā-Yā-`Ayn-Šād* up to six ḥarakah because of madd lāzim ḥarfī mukhaffaf, which is the most well-known way of reading. In addition, it can also be lengthened to four ḥarakah, but only when considered as madd līn (al-Marṣifī, 1979).
- *'Ātān* (عَاتَان) (al-Naml, 36): al-Ḥussainī (2000) claims that there are two possibilities when reading the word *'Ātān* when stopping. She explains them as the assertion of Yā with a sukūn and the omission of Yā by stopping at nūn. Whereas, in a continued reading, the Yā is confirmed with a Faṭḥah. Stopping with nūn sākin or rawm without adding Yā after the nūn is allowed, as is pronouncing an added Yā after the nūn as Madd Ṭabī'ī. However, the added Yā should always be presented with faṭḥah when assimilating the words. The second way is the most well known.
- *Alif lām mīm* (الم) ('Āl-'Imrān, 1): Extraordinarily, there are two ways to read the letter Yā in *aliflāmmīm* when joining one verse with the next, as mīm should bear faṭḥah instead of sukūn. The most well-known way is reading the Yā of mīm with two ḥarakah instead of six and considering madd ṭabī'ī because of the ḥarakah. Alternatively, it could be lengthened to six ḥarakah considering the original form of mīm as sākin letter, which causes madd lāzim ḥarfī mukhaffaf.

#### 4.11 *Al-Maqtū', al-Mawṣūl and Tā al-Ta'nīth*

Al-maqtū' and al-mawṣūl are dual words in the Qur'an that are revealed jointly sometimes and separately at others. This topic stresses on the correct pause when

reading these words and knowing which of them is written separately (al- maqtū') because a stop is allowed on the first part. However, this is not allowed if these words are written connected to each other (al-mawṣūl). Furthermore, the Tā in (Tā at-ta'nīth) is combined at the end of particular words in the Qur'an; this Tā is occasionally written as Tā (ت) and is called Tā mabṣūtah/maftūḥah as in *rahmat* (رحمت). The sound of Tā (ت) should be used to stop in such words; however, the same words are sometimes written as Hā (ه or هـ), and are called Tā marbūtah, though the stop should be with the sound of Hā such as (رحمة) *rahmah* (Shukrī, 2005). The Qur'an reader needs to memorise these words in order to pause correctly, as the correct pause in these words is different in each case. On the other hand, it is not necessary to learn or memorise these words if the person is reading directly from the Qur'an script since the reader will only need to follow the script.

#### **4.11.1 The Words of *Al-Maqtu'* and *Al-Mawsul***

Al- maqtū' means 'separated' and relates to particular words in the Qur'an that are normally separated when written. Al-mawṣūl means 'joined' and relates to the same words, though they join each other in different verses (Czerepinski, 2006). As some of these dual words are written separately in some places and as one word in others, it is important to recognise them so the reader can pause correctly when reading the Qur'an. This topic benefits people who read from memory since they need to remember every dual word as either connected or separated in the Qur'an. For example, *An Lā* (أَنْ لَا) is written as one word of '*Alla* (أَلَّا) in sūrah al-Anbiya' (87). However, it is split into two separate words (al-maqtū') words in all other verses of the Qur'an, such as *An Lā* (أَنْ لَا) in al-A`rāf (105). Hence, pausing with the first part of the word in the first verse as it is attached is not allowed, though it is possible to

pause at the first part in the second verse because it is written as separate. The following are the words of al- maqtū` and al-mawṣūl (Czerepinski, 2006):

- *In Mā* (إِنْ مَا)
- *An Mā* (أَنْ مَا)
- *`An Mā* (عَنْ مَا)
- *Min Mā* (مِنْ مَا)
- *Am Man* (أَمْ مَنْ)
- *Hythu Mā* (حَيْثُ مَا)
- *An Lam* (أَنْ لَمْ)
- *Inna Mā* (إِنَّ مَا)
- *'Anna Mā* (أَنَّ مَا)
- *Kulla Mā* (كُلُّ مَا)
- *Bi'sa Mā* (بِئْسَ مَا)
- *Fī Mā* (فِي مَا)
- *Ayna Mā* (أَيْنَ مَا)
- *In Lam* (إِنْ لَمْ)
- *'An Lan* (أَنْ لَنْ)
- *Kay Lā* (كَيْ لَا)
- *`An Man* (عَنْ مَنْ)
- *Yawma Hum* (يَوْمَ هُمْ)
- *Li* (لِ) with the noun *hādhā* (هَذَا) after
- *Al-ladhīn* (الَّذِينَ)
- *Ha 'ulā'* (هؤُلَاءِ)
- *Lāta hīna* (لَاتَ حِينَ)
- *Kalūhum* (كَالَوْ هُمْ) and *wazanūhum* (وَزَنَوْهُمْ)
- *Al* (ال)
- *Hā* (هَا) and *Yā* (يَا) with a noun after
- *'An Law* (أَنْ لَوْ)
- *Ibna Um* (ابْنِ أُم)
- *Il Yāsīn* (إِلْ يَاسِينَ)
- *'An Lā* (أَنْ لَا)

#### 4.12 Ta' at-Ta'nith

Tā at-ta'nīth relates to both the singular or plural feminine Tā that combines particular words in the Qur'an. Table 39 presents the words of Tā at-ta'nīth in the Qur'an.

Figure 39 the Words of Ta'a at-Ta'nīth in the Quran

The Words of Tā al-Ta'nīth in the Qur'an		
	Words with Ta Marbutah	Words with Ta Mabsutah/Maftūḥah
1	(رحمة) <i>Raḥmah</i>	(رحمت) <i>Raḥmat</i>
2	(نعمة) <i>Ni'mah</i>	(نعمت) <i>Ni'mat</i>
3	(لعنة) <i>La'nah</i>	(لعنت) <i>La'nat</i>
4	(امراة) <i>Imra'h</i>	(امرات) <i>Imra't</i>
5	(معصية) <i>Ma'ṣiyah</i>	(معصيت) <i>Ma'ṣiyat</i>
6	(شجرة) <i>Shajarah</i>	(شجرت) <i>Shajara</i>
7	(سنة) <i>Sunnah</i>	(سنت) <i>Sunnat</i>
8	(قرة) <i>Qurrah</i>	(قرت) <i>Qurrat</i>
9	(جنة) <i>Jannah</i>	(جنت) <i>Jannat</i>
10	(فطرة) <i>Fiṭrah</i>	(فطرت) <i>Fiṭrat</i>
11	(بقية) <i>Baqiyyah</i>	(بقيت) <i>Baqiyyat</i>
12	(ابنة) <i>Ibnah</i>	(ابنت) <i>Ibnat</i>
13	(كلمة) <i>Kalimah</i>	(كلمت) <i>Kalimat</i>

It is important that the Qur'an reader knows that this topic relates to the right way of pausing. It is mandatory to stop with *Hā* if the word is written with Tā marbūtah, while the stop should be with *Tā* (ت) if the word is written with Ta mabūtah.

#### 4.13 Chapter Summary

This thesis confirmed that English Tajwid sources do not convey the science of Tajwid in a true and easy manner. Therefore, this chapter thoroughly explains the Tajwid rules according to the way of al-shāṭibiyyah by Hafs Bin Sulayman, in order to present an example of good Tajwid reference, which introduces the necessary knowledge of Tajwid using easy clarification to the rules.

The Tajwid topics are clarified in this chapter using unconventional techniques, such as identifying the rules of Tajwid by introducing the letters' points of articulation according to the Tajwid order of the Arabic letters. For instance, the rules of prolongation are clarified by explaining the makhraj al-Jawf, as this is the place where the prolongation letters are produced. The rules of nūn sākin and tanwīn are clarified within explaining the makhraj of the nūn letter, the rules of mīm sākin with the makhraj of mīm letter, and the rules of the thick and thin Rā with the makhraj of Rā letter.

Subsequently, in order to facilitate learners to improve their pronunciation of the Arabic letters, which clarifies the way of using each letter in its place in the mouth, the chapter explains the letters' attributes immediately after the letters' articulations.

Furthermore, this chapter explains the relationship between the letters and how their places of articulation with respect to each other may affect their pronunciation regarding general assimilation.

Finally, the rules of starting and the different kinds of pausing when reading the Qur'an are explained in detail. In addition, the chapter explains special rules when reading some of the words in the Qur'an, the words that relating al-maqtū' and al-mawṣūl, and Tā at-ta'nīth, which are based on the way of recitation.

## **CHAPTER FIVE**

### **DISCUSSION**

#### **5 Introduction**

This thesis clarifies that teaching Tajwid science in the UK is inadequate. Like any other subject, it is necessary for Tajwid science to be taught by qualified teachers and experts with rich knowledge in this field the ability to deliver a systematic programme of learning that suits Britain's non-Arabic speakers.

Accordingly, this chapter discusses different issues related to the situation of Qur'an recitation science in Britain, such as Tajwid teachers being aware of unnecessary attitudes about Tajwid science without taking into account the importance of Tajwid main principles, and having the right answers of the question towards understanding the topics of Tajwid, as some misunderstanding has appeared regarding respect when studying Tajwid, given that it concerns the holy book of the Qur'an.

Furthermore, this chapter will clarify the differences in learners' needs between the earlier eras and today, in addition to exploring the reasons behind: Tajwid teachers lacking confidence in their knowledge; the need for them to obtain proper qualifications in Tajwid to be able to identify its true references; and whether there is a significant need to update the English-language Tajwid references. The importance of using the actual letter shapes and sounds of Arabic to benefit learners is clarified in this chapter with reference to very important details and verifications, which suggest that transliteration is not the correct solution to solve the language difficulty posed by reading the Qur'anic text.

Finally, the researcher details her very important experience regarding teaching Tajwid in Britain using her solution of the Tajwid knowledge detailed in Chapter 4, in addition to the particular use of the order of Tajwid topics to facilitate understanding to confirm the possibility of non-Arabic speakers reaching a minimum level of reading the Qur'an in accordance to a complete way of recitation, within one year. The chapter then clarifies, by way of example, one approach to obtaining the Ijāzah certificate after first achieving the minimum level of Tajwid science.

### **5.1 The Significance of Understanding the Main Principle of Tajwid**

According to Ibn Khuldūn (d.1406), thinking is innate in human beings; it leads to knowledge and skills. Full mastery of any given field of knowledge depends on a human's ability to grasp the basic principles and foundations of the field in question (Ould Bah, 1998). However, according to the questionnaire survey of 180 participants from different Islamic organisations' schools and mosques in several UK locations, 20 telephone interviews with several Islamic centres and schools in Britain, and a small group meeting with six Tajwid teachers very familiar with Tajwid science, this study found that Muslims are not superior in presenting the science of Tajwid like they are in any other Islamic education subjects of *jurisprudence* or ḥadīth, and are not concerned about its main principles and rules. This is demonstrated in the finding that many of English-speaking Muslims across Britain have an incorrect understanding of the philosophy and concept of Tajwid science; they are also misinformed about the main purposes of Qur'an recitation science, as demonstrated by their inability to recite the Qur'an in one of the proper and complete manners in which it was revealed.



As shown in Chapter 3, aside from Czerepinski's (2006) and al-Ḥussainī's (2000) books, the English sources of Tajwid that are often used and recommended in Britain are inauthentic sources of uncertain structure and contain mystifying information; they fail to introduce or recognise a particular way of recitation when explaining the science of Tajwid. Accordingly, it is unsurprising that 100% of the questionnaire respondents could not identify any particular way of recitation that they had ever used to learn Tajwid science. Despite it being obligatory to employ a complete and a correct way of narration at the time of reading the Qur'an, English writers' lack of Tajwid knowledge undoubtedly causes them to make errors that involve dropping this rule, which causes the main problem of learners being negatively impacted in their endeavours to understand the science of Tajwid.

For instance, Surty (1992) mentions the famous recitation ways of al-shāṭibiyyah and ṭayyibah by Ḥafṣ, but he does not mention that he adopted any of these ways in his own book introducing Tajwid rules; accordingly, his book of *A Course in the Science of Reciting the Qur'an* is a mix of rules regarding different ways of Ḥafṣ, such as his claim about the duration of madd jā'iz munfaṣil: he declared that its prolongation is three or five ḥarakah. However, it is not possible to stretch this madd more than four ḥarakah, according to the way of al-shāṭibiyyah, but it can be stretched two or three ḥarakah according to the ways of ṭayyibah (Shukrī, 2005). Ibn al-Jazrī (2000) state that mixing up the rules according to different ways of Qur'anic recitation is not allowed.

Evaluating the two well-known sources of Tajwid in the UK, namely Surty and Ḥusainī, proves that they approach the subjects of Tajwid in nearly the same way,

and they followed exactly the same arrangement of the topics. Based on my own experience, my impression is that both writers simply copy or translate some Arabic sources: what may be called blind use of the Arabic sources. However, simpler and clearer explanations of the topics should be adopted for non-Arabic speakers; otherwise, the field of study is very hard to understand.

The English sources of Tajwid have some gaps in their information: for example, Ḥusainī (1996) states that madd silah is simply madd jā'iz munfaṣil, but it is mentioned separately because of its distinction as the situation of each kind of madd is different; however, the duration of madd silah kubrah should be followed and combined with the duration of madd jā'iz munfaṣil at the time of recitation. Both of these types of madd can be prolonged four or five ḥarakah; the rule is that madd silah kubrah should follow the same duration of madd jā'iz munfaṣil at the time of reading (al-Ḥusainī, 2000). Nevertheless, most English authors do not mention this important aspect, thus misleading learners. Accordingly, Tajwid writers should bear in mind that authenticity is very important when writing about such a religious topic and should, therefore, be aware of the possible errors that may occur in interpreting knowledge from one language translated into another. Moreover, they should reject the blind acceptance of information from tutors or other sources because it is critical to be knowledgeable in the language of the subject before reworking its information. As the English Tajwid books are commonly full of difficulties and uncertain answers, they should perhaps be regarded as technical guides to Tajwid. However, the three books cited above contain many technical errors.

Furthermore, Muslims in the UK have greater awareness regarding the unnecessary attitudes when teaching Tajwid science, such as the related morals and etiquette when reading the Qur'an. For instance, some Islamic schools in Britain insist that learners be seated on the floor when learning the Qur'an, no matter the situation or the opinions of the students: they are not allowed to sit more comfortable as the intention is to replicate the way learners were seated at the time of the Prophet. Other Islamic schools make this optional for students, but they have to purchase their own tables and chairs. Nevertheless, recognising the different eras, environments, cultures, etc, I think it unnecessary to force learners of our time to sit on the floor to replicate practices of the Prophet's time. Most Muslims in the Prophet's era were unlettered, including the Prophet himself, so the educational environment in that time did not improve the methods of education like it is of nowadays, and the way they were seated when learning the Qur'an in that era was not prescribed for the learning only, it was the way they used to set. The environment not only pushed the Prophet and his people to use the floor for seating: Ibn Kathīr (1999) reports that on one occasion, the Prophet used the soil on the floor to draw pictures clarifying the issues he wished to explain. Do Muslims who insist on duplicating the Prophet's ways need to forbid the use of different kinds of educational whiteboards and potentially useful smart technology, insisting instead on writing and drawing in the soil when teaching? Perhaps they should realise that people of different eras have different types of lives and live in different environments; in other words, they are dissimilar people with different needs. What are the priorities of Tajwid teachers, and what should they be most concerned about? Is it more important to replicate the few educational methods available to the people of the Prophet's time? Or it is more essential to achieve a better understanding of the knowledge and thoughts the

Prophet identified in his message? The Qur'an confirms in sūrah 'Āli 'Imrān, verse (159) that the Prophet had been ordered to be kind and to have mercy with people when teaching them; otherwise, they would have dispersed and split away from him. In addition, pardoning people's deeds, forgiving them, consulting with them, and seeking their opinions would help him to win over their hearts so they would imitate his deeds (al-Maḥallī, 2007).

The matter of respect is one more example of unnecessary issues that Muslims are making in time of teaching Tajwid, as they believe that the Qur'an holds the words of Allah. Therefore, learners need to demonstrate more respect by accepting and following any strict rules established by their Qur'anic teacher. For instance, sometimes learners are not allowed to look at the teacher while learning, except at a low level of them, to show respect. Tajwid teachers also believe that questioning the teacher's knowledge of the Qur'an shows disrespect, so it is better to listen and obey without arguing, even for the purpose of understanding. However, as shown in Chapter 3, questioning for the purpose of understanding and accepting the information is of much concern in Islam, no matter the person who asks or the person being asked. Accordingly, the entire point of view regarding the issue of respect while studying Tajwid is baseless, so, any argument against discussion to understand the facts and truth of the science of Qur'anic recitation is an argument against the Qur'an itself.

## **5.2 The Teaching Methods of UK Tajwid Teachers**

Researching English-language Tajwid books and references confirmed that their lack of clarification of Tajwid rules leaves English Tajwid teachers with inadequate

knowledge and understanding of Tajwid topics, limiting their ability to justify the information they impart to learners. In addition, the strong resemblance of Tajwid teachers' ways and methods of teaching is a major issue of Tajwid teaching in the UK. While supervising Tajwid teachers in Jordan, the researcher noticed commonality with the system and manner of teaching Tajwid she observed in the UK. The teachers in both countries act as though they have been educated in Tajwid by the same instructor, but this is not the case; they are from different backgrounds and countries, implying the existence of a traditional way of teaching Tajwid that is transmitted with the Qur'an. It is understandable that no changes should be made to the Qur'anic text; however, this is not true for the methods of its teaching. Tajwid teachers in Britain act like blind channels for conveying information from Tajwid books without attempting to clarify their contents. This is often done with no strategy, without any attempt to interpret the books, and without creating an atmosphere of personal interactions. There is, therefore, a great need to completely overhaul the Tajwid teachers' methods and techniques in order to meet the demands of this generation's difficulties, different languages, and needs; otherwise, Tajwid teaching will continue to fail.

However, since Arabic letters are the main implements of Tajwid science; Badr (2006) maintains that teaching Arabic to non-Arabic speakers is completely different from teaching Arabic to Arabs. Teachers who try to use traditional models of Arabic must realise that—apart from the most highly developed students—few will have much familiarity with Arabic vocabulary or the theoretical tools of this area of study in general. Accordingly, this research suggests that one of the reasons underlying the difficulty of learning Tajwid relates to Arabic, as the language of the Qur'an and its

sciences, being foreign to English Tajwid writers, teachers, and learners. It is difficult to produce accurate work if the sources are only published in a language foreign to the writer. Furthermore, the Arab Tajwid authors' lack of concern over Muslims who do not speak Arabic negatively impacts English writers' ability to produce complete and accurate information about Tajwid science in English, detrimentally impacting both English teachers and learners. The methods of teaching Tajwid science—as well as its references—remain the same as those of the earlier era of Islam after the prophet, so learners are forced to accept the knowledge with little clarification, and writers possess only weak ability to provide sufficient explanations.

Therefore, it is of utmost importance and significance to find the best way to introduce non-Arabic speaking Muslims to the science of Qur'anic recitation by establishing improved references in the English language. Therefore, for the same reason that Tajwid rules were first recorded, namely to protect this science and keep its knowledge well comprehended, it is necessary to develop Tajwid science writing of English and English-language teaching approaches. Specialists and experts need to connect the most advanced research to the teaching process, and discover methods for communicating with the whole system of Tajwid teaching.

In addition, it is essential for Tajwid teachers to use effective strategies that are appropriate to learners' general characteristics and the basic nature of the topics, as little progress has been made in this respect to date. Chapter 2 identified the good teaching of Tajwid science, Siddiqui (1993) defines the purpose of teaching as maximising learning, and he explains that teaching should include transmitting

information, creating suitable learning situations, and designing activities to facilitate learning. al-Ĥimūz (2004) asserts that the teacher needs to know how to evaluate their teaching processes and aims in order to discover any weaknesses and improve their teaching techniques. For instance, one simple method teachers can apply in the Tajwid class is the group technique. Many Tajwid teachers think that the only way they can use team or group activities is to make the whole class repeat verses together after the teacher's recitation. However, alike any other teaching subject, students can be divided into more than one group in a kind of challenge or competition while undertaking tasks to build understanding of the Tajwid theories while being supported and motivated.

al-Ĥilah (2002) observes that teachers should be able to use techniques that encourage students to think, develop their thinking, collect knowledge, and reach conclusions. Furthermore, Lazear (1999) explains the importance of finding out students' opinions, needs, and difficulties in studying, and maintains that keeping students' attention is the most important means of helping them to discover the surprising and interesting aspects of a subject. Faraj (2003) believes that thinking is speech of the inner mind, and that a person can, thereby, realise information and analyse them; thus, the more attention students can give to Tajwid lessons, the more they will be able to understand and enjoy them. Questioning learners and using their opinions to offer suitable solutions for their problems will improve their understanding, increasing the success of learning Tajwid and better introducing English students to Qur'anic recitation by allowing them to participate in criticising its subjects.

With regard to the importance of understanding the appreciation of the knowledge, and the weakness of the blind manner of imparting and accepting information, an unfortunate incident occurred involving a young student in one of the researcher's Tajwid classes in a UK Islamic school. She was a new trainee, aged between 13 and 14 years old. It is one of the researcher's rules that every student in the class should bring a copy of the Qur'an. To bully another student, the new trainee sought to get her into trouble by hiding her copy of the Qur'an, which the bullied student later found in the rubbish bin. The most unpleasant discovery was that the trainee's father was an imam<sup>71</sup> of a mosque. This makes one ponder the integrity of the Qur'anic ethics and moral codes followed by Tajwid students in Britain, as that student could not describe what is the Qur'an even though she knew a full chapter of it by heart, as she had been taught by her father. Of course, that student and her teacher (her father) cannot be considered representative of every student and Tajwid teacher in Britain, but this example does pinpoint the issue of blind teaching, or when the teacher imparts knowledge as facts in a boring and uninteresting way. The result is that the student absorbs the information blindly without understanding or appreciating the value of what they have learned. Lazear (1999) recounts the old Chinese proverb of whether it is better to give a man a fish and feed him today or teach him the art of fishing to prepare him for life. The problem with Tajwid teachers in Britain is that they cannot offer Tajwid students<sup>72</sup> more than raw fish, a taste that they do not like, causing them to throw it away when they do not understand its use. Teachers who are unsure of the basic, standard explanations they need to give their students are not ideal teachers when presented with arguments or queries seeking clarification.

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<sup>71</sup>The person who leads prayers in a mosque

<sup>72</sup>Specially the young learners in Islamic schools and mosques



Accordingly, for Tajwid teachers in the UK, their level of skill and understanding of their roles and responsibilities should be clearly recognised as being of utmost importance. Section 1.2 of Chapter 1 clarified the true qualifications of Tajwid science and how to obtain them to be considered expert in Qur'anic recitation. Tajwid teachers should be encouraged to adopt assessment practices that respect cultural diversity and children's Muslim identity, and avoid negative perceptions and less favourable expectations of Muslim pupils.

Regarding the particular needs of Tajwid distance learners, according to Nashwān (1997), Tajwid teachers need to provide these students with effective help by finding a system and method of study that works well for them. The teacher must, therefore, introduce them to the needed principles and knowledge when dealing with each topic, explain how they can self-evaluate at the end of each topic and what they need to achieve by the end of the course, and advise on organising their time for each part of the subject. Based on the researcher's experiment with Tajwid distance learners of London Open College, teachers' explanation of the subject should enable students to use their previous experience to explore the themes, and, most importantly, encourage them to work hard to achieve their goals. Students who study through distance learning are very enthusiastic and extremely serious about learning because they push themselves to learn and develop. The teachers in this kind of learning process become less involved as they only help students when this is needed. Therefore, the Tajwid syllabuses and teaching methods for such programmes need to be particularly helpful and well-designed.

### 5.3 Recognising the True Knowledge and Good Sources of Tajwid

UK Muslims need to have qualified Tajwid teachers who understand their tasks and can pass on the true knowledge of Tajwid science to learners by identifying its true sources: understanding the main principles of Tajwid and how these may help learners to recognise the correct references of Tajwid is a very important issue faced by Muslims in Britain.

In the questionnaire survey of 180 Tajwid learners, 58.33% of the respondents reported that their teachers' explanations of the subject were somewhat unclear. In combination with the findings from the group meeting, this confirmed that Tajwid teachers lack a complete or comprehensive view of Tajwid science in terms of its principles and subjects, as they could not satisfactorily explain the definition of Tajwid beyond its description in the Tajwid books they are using, namely *Easy Tajwid* by Ḥusainī and *A Course in the Science of Recitation of the Qur'an* by Surty. The Tajwid teachers in the group meeting agreed that those books are not sufficiently clear to use in teaching.

In response to the questionnaire survey of 20 Islamic schools and mosques in the UK, Tajwid teachers identified eight English-language texts as their sources of Tajwid science:

1. *A Course in the Science of Reading the Qur'an* by Muḥammad Surty.
2. *Easy Tajwid* by Sayed Kalimullah Ḥusainī.
3. *Tuḥafat al-Tajwid* by Muftī Moḥammad Shiblī Bin Shamsul-Arifīn.
4. *Useful Tips from the Science of Tajwid* by al-Ḥājjah ḥayāt `Alī al-Ḥussainī.
5. *Tajweed Rules of the Qur'an* by Kareema Carol Czerepinski.

6. *Tajwid Ul-Qur'an* by `Abdul-Fattāḥ Ashraf (1989);
7. *Simplified Rules for Reciting the Holy Qur'an* by Crown Mines (2002).
8. *Aḥsan Tajwid* by Murattab Mawlānā `Abd al Wahhāb Shāh (2012).

Chapter 3 reviewed the first five of these publications and confirmed that the first three are not good sources of Tajwid, since they are unable to provide sufficient knowledge about Tajwid and actually contain inaccurate information; however, the first two books are the most commonly used in the UK, together with parts of the fourth and fifth books. This section argues that the remaining books in the above list are also poor sources of Tajwid, thus confirming that the Tajwid teachers' abilities to recognise true references of Tajwid are very poor.

Chapter 3 confirmed that the books of al-Ḥussainī and Czerepinski (those numbered 4 and 5 in the above list) are very good sources of Tajwid; they certainly provide enhanced and more precise content, constituting the most authentic and accurate of the eight sources mentioned above. However, because they are particularly complicated and not easy for Tajwid teachers to follow, especially *Useful Tips for the Science of Tajwid*, which lacks clarification of its topics, learners and teachers find it difficult to understand the material of these books. Accordingly, they are less popular among Britain's Islamic schools and centres than *Easy Tajwid* and *A Course in the Science of Recitation of the Qur'an*. One of the interviewed representatives of Islamic centres and schools in Britain, a principal of a famous Islamic boarding school in the East Midlands,<sup>73</sup> claimed that an expert Tajwid teacher introduced them to *Useful Tips for the Science of Tajweed*. Though they attempted to use it, its use was soon discontinued in favour of *Tuḥafat al-Tajwid*, simply because the latter's

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<sup>73</sup> The school cannot be named for reasons of confidentiality.

contents appeared much easier to learn. However, by studying this work, this research confirmed *Tuḥafat al-Tajwid* to be the poorest English source of Tajwid science, which confirms the incapability of Tajwid teachers who use this and other poor works.

While some Muslims organisations have selected the sixth, seventh, or eighth book in the above list as their reference for Tajwid, the following findings on the major features of these books demonstrate they are not good sources of Tajwid. They adopt uncomfortable approaches for learners, such as in the ordering of Tajwid topics, and their themes are arranged in non-sensible display, leaving Tajwid learners unable to find a connection between the topics or unable to understand the reasons behind the rules. In addition, they mix up the rules, resulting in errors that mislead learners. Furthermore, they all fail to introduce a particular way of recitation when explaining the science of Tajwid, which is the most important concept in Tajwid science.

It is important for Tajwid authors to be able to create links between the rules of Tajwid, in order to give more clarity to the topics, in addition to making them more comprehensible and interesting. However, by way of example, the seventh book of Mines (2002) explains some of the thick and thin letters in his book, and then moves immediately to the al-Qalqalah topic, without providing any reasons for its relevance. al-Qalqalah is part of the topic of letters' attributes, and there is no connection between it and the topic of thick and thin letters. Furthermore, Mines drops other rules and important information, such as letters' articulations. In addition, in chapter six of the sixth book of `Abdul-Fattāḥ (1989), he starts explaining the Arabic vowels and then abruptly moves to al-Qalqalah, without

explaining what this concerns. This makes it is very difficult to understand the subject of attributes in this book, as the author explains it through unconnected details within different chapters; he also omits some important topics related to Tajwid, such as the various kinds of waqf (pause).

Furthermore, `Abdul-Fattāḥ (1989) approaches the topics of Tajwid in a completely different manner. His book may be more suitable for non-Arabic speakers than the other books mentioned above, as he explains every letter individually, focusing on its place and sound. However, he does not provide a scientific arrangement for the letters, which would help to improve pronunciation; instead, he adopts a similar arrangement to that employed by al-Farahīdī (1986), who arranges the letters according to where they are articulated in the mouth, starting from the back of the mouth and moving to the front. `Abdul-Fattāḥ (1989) begins with the mouth cavity, then moves in turn to the throat, the tongue, the lips, and the nasal cavity, but he, unfortunately, does not refer to the Tajwid order of the letters, which helps to improve pronunciation. Shah (2012) mistakes some letters' sounds: for example, he presents Ḍad (ض) with the sound of Zad, and the thick Tha (ظ) with Zal. He does not even attempt to describe their correct sounds.

These findings suggest that the scarce details explaining Tajwid principles and values within English Tajwid sources make teachers and learners unsure about the knowledge they need to gain to consider themselves correct readers of the Qur'an; this makes them apprehensive regarding their ability to read the Qur'an properly.

Furthermore, most Muslims in Britain are Asian; they accepted their inherited traditional information, which happens to be inauthentic sources of Tajwid with poor clarifications to the topics; moreover, they are unfamiliar with the true opinions of Tajwid science experts because these true references of Tajwid *Useful Tips from the Science of Tajwid* by al-Ḥussainī. And *Tajweed Rules of the Qur'an* by Czerepinski are published very late after *A Course in the Science of Reading the Qur'an* by Surty and *Easy Tajwid* by Sayed Kalimullah Ḥusainī, which known as the most popular English references to Tajwid.

For instance, according to this research, Czerepinski's *Tajweed Rules of the Qur'an* is the best English-language Tajwid book, as the author authenticates her work by charting the scholarly contact chain of her study—from her tutor up to the Prophet—as the basis of her way of narration in the book. The earliest edition of this book was published in 2006, while the first edition of Ḥusainī's popular book *Easy Tajwid* was published in 1982. Though Ḥusainī's book is not an accurate Tajwid reference, it was in use for 24 years prior to publication of Czerepinski's book. Accordingly, it is not easy to convince people who have long become accustomed to using particular references that those references are inaccurate.

There is a great need to recognise the correct references of Tajwid and to convince Muslims to accept the good sources; this challenge can be tackled by finding qualified<sup>74</sup> Tajwid educators and true experts of Tajwid, holding the right qualifications and precise skills required to gain a better understanding and provide

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<sup>74</sup> Chapter 1 clarified what is meant by the truly qualified expert in Tajwid.

enhanced explanations of Tajwid science. They need to encounter experiences that allow them to argue about Tajwid knowledge and accept different opinions and questions. Such Tajwid teachers can lecture Muslims about the reality of Tajwid science, including its history and principles, with the intention of preparing them to use the right references, which is imperative in order to understand the truth about Tajwid. Accordingly, the UK's Tajwid teachers need to invest more effort in qualifying as true experts of Tajwid, enabling them to recognise the true references. Otherwise, according to al-Hilah (2002), even with the best textbooks, a well-designed curriculum, and modern methods and activities, educational goals will never be achieved in any subject without an expert teacher with in-depth knowledge and a bright personality.

Qualified English writers of Tajwid need to clarify their knowledge through newly designed techniques that suit different environments, languages, and abilities; they should show the evidential bases of the knowledge and present their accepted proofs and verifications in a more professional manner. Jensen (2005) confirms the significance of contributing answers and solutions to identified problems in addition to providing evidences and analysis to fill any gaps in previous efforts; furthermore, Bryman (2001) confirms referencing as an important activity because it helps to sharpen the analytic mentality and may identify other studies providing suggestive insights for one's own data and to adopt a true opinion.

Consequently, it is necessary to adopt a much easier mode of accurately presenting Tajwid science in the English language; sense and clarity are also required in the presentation of Tajwid through clarifying the connection between its topics, as this

will help learners to clearly identify the aims of this science, enabling them to recognise the true sources and understand the rules that aid and increase their achievements in the field. In the absence of these developments, learners will continue to accept and utilise knowledge from inaccurate sources simply because they are easier to understand. Moreover, it is important to develop the sense of understanding Tajwid in a larger context in order to improve teaching and studying Tajwid science in English; therefore, it is important to adopt a new theoretical approach to the material of Tajwid, and provide explanations to the reasons behind the theories.

#### **5.4 The Importance of Critical Thinking in Tajwid**

Finding the true references for Tajwid science and employing qualified Tajwid teachers is not enough to solve all the difficulties involved in teaching Tajwid in Britain. Placing Tajwid topics in the same traditional order is a very important issue to address, as it is important to ensuring a variety of good and new ideas to set the Tajwid topics in a way that make them more comprehensible.

Since Muslims believe that the Qur'an contains the perfect word of God, along with the Tajwid rules, both educators and learners have long been used to accepting knowledge of Qur'anic recitation without argument. As many of them believe that questioning this knowledge shows disrespect, understanding the reason behind the rules of Qur'anic recitation science is not an issue for many Muslims, who trust their teachers to transmit the knowledge accurately. Accordingly, the Tajwid teachers involved in this study's group meeting claimed their understanding to Tajwid science that it embodies prepared facts to be memorised; therefore, they believe that it is not



important to explain every Tajwid rule, and students must learn to apply the rules even when they do not understand the reasons behind them. Thus, Tajwid teachers do not typically use the topics of Tajwid in any discussions or conversations.

However, it has been demonstrated in this research,<sup>75</sup> through analysis of some Qur'anic verses, that there is no contradiction between learners paying proper respect and attempting to understand the knowledge they are taught. In addition, it could be argued that understanding this knowledge is the most important issue in the process of learning; otherwise, learning is useless. Analysing any type of information enables the learner to gain more respect; they will develop understanding of how to think, make decisions, and use their knowledge to communicate with others when participating in activities. For instance, many Tajwid learners believe that studying letters' articulations is difficult and makes no sense; they do not know the reasoning behind memorising the mouth position for each Arabic letter because the topic's presentation in their Tajwid science references makes this topic difficult and pointless. However, if this topic is connected with the subject of letters' attributes, learners will enjoy knowing and understanding letters' articulations, as learning the attributes will teach them how to use their mouth to produce each letter in its place in the mouth; in turn, this will help learners understand how to improve their pronunciation of Arabic letters, which makes this field of study more logical and interesting.

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<sup>75</sup> See section 2 in Chapter 3.

Accordingly, my teaching convention is that there are reasons and explanations for the Tajwid topics, and using critical thinking in Tajwid learning to develop students' thinking can facilitate learners reaching their goals of understanding this science. This doesn't require a prior knowledge of Arabic. Therefore, this research places three important Tajwid topics into motivating conversations: for instance, as Tajwid learners typically struggle to understand prolongation, due to Tajwid references and educators often mixing up its different types, without giving explanations or evidence for their chosen topic arrangements, Chapter 2 used incredibly basic information to identify the knowledge of this topic in a stimulating conversation. This demonstrates that the topics of Tajwid could be used and clarified through more comprehensible means. The free Tajwid classes offered by the researcher in Nottingham confirmed the great benefit of this technique in teaching Tajwid: for instance, the following statement was made by one of the participants:

*‘This is the first time I can understand the kinds of prolongation of Tajwid from the time when I studied Tajwid in the university in my country, as I used to fail in the Tajwid classes, [but] I was ahead in my performances in the other subjects.’*

This is not the declaration of a Tajwid student in Britain, but rather a statement from a frank and outspoken Tajwid teacher. She participated in one of the free classes in an attempt to restudy Tajwid under a more qualified Tajwid educator. Unfortunately, what she states here reflects the status and feelings of many Tajwid teachers in Britain, even those who do not speak out; moreover, it clearly reflects their students' attitudes and feelings in perceiving Tajwid to be a very difficult subject to study. This situation was confirmed by the questionnaire survey results, with 58.33% of the

180 students reporting that their teachers' explanations of the subject were somewhat unclear, and 8.33% that the explanations were not at all clear. Furthermore, 42% of the students were not confident in recommending their teacher to others, while 33% were not willing to do so.

In the group meeting of Tajwid teachers, the teachers explained their feelings when they are unable to answer some students' questions, reporting that they use the same way of studying Tajwid that they first learnt themselves: students have to apply the rules even if they do not understand the reasons behind them, because the Qur'an is believed to contain the perfect word of God. Accordingly, many Muslims recognise that seeking to understand knowledge of the Qur'an through argumentation is tantamount to disagreeing with its facts; therefore, they believe in accepting the knowledge without question. Thus, most Qur'an teachers typically used to utilise simple copies in their teaching techniques and accept memorisation to be the most imperative method. However, this manner of teaching is insufficient to enable learners to understand Tajwid subjects. Ould Bah (1998) claims that Ibn Khuldūn (d.1406) was the first to criticise traditional education methods: he blamed educators for concentrating on memorisation without attempting to construct knowledge through discussion and argumentation. Therefore, it is wrong to assume that the ability to memorise is an exceptional skill and the ultimate goal of any learning process. Spending long periods in classes and lectures in passive and silent behaviour, without speaking or negotiating, and spending too much time on memorisation, prevents learners from exercising their abilities to negotiate and argue, leaving their knowledge extremely limited. Furthermore, Bruner (1966) clarifies the importance of understanding knowledge, rather than being presented

with facts for memorisation, as the latter may limit learners' ability to deal with their lives, environments, and the world around them, potentially also becoming weak negotiators. Accordingly, providing thorough clarification of Tajwid knowledge encourages learners to invest more effort into applying its rules, and to realise the importance of applying them while reading the Qur'an.

For example, Tajwid teachers used to train learners in how to read the rules of nūn sākin, including when to assimilate it or conceal it, how to exchange it, and how to keep its sound with clear pronunciation; however, most teachers cannot explain the reasons behind each statute of this nūn. If learners attempt to question the reasons, the answer would be that Tajwid rules revealed these statutes and so they should be read as revealed. However, Shukrī (2005) claims that easy pronunciation of sākin nūn is a common reason for reading sākin nūn in four different forms, depending on the distance between its place in the mouth and that of the letter after it, as there is a particular clarification for each role.<sup>76</sup> Conversely, even Arabic references of Tajwid science do not mention explanations for Tajwid rules: instead, they each simply duplicate the writing of previous eras without serious attempts to offer more clarifications. However, when Tajwid writers started recording Tajwid science in the 10<sup>th</sup> century, they did not consider it necessary to provide explanations at that time. Subsequent Tajwid writers have approached Tajwid subjects in nearly the same way: without concern for the different needs and abilities of the different generations, earlier eras, and current times.

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<sup>76</sup> See Chapter 4 for more details.

Accepting Tajwid knowledge without clarifications is ill-suited to current times. In Frymer's (1965) study, children who experienced autocratic leadership were more dominating and less objective in their behaviour, while those in a democratic group showed more cooperative behaviour. He confirmed that individuals who participated in decision making expressed matter-of-fact attitudes, as opposed to those in the autocratic group who cannot express personal feelings. Therefore, there is a massive demand for experts in the field to develop Tajwid teaching methods, aiming to discover the best schemes for making the Tajwid system accessible to English students. As there has been very little advancement in this area to date, more encouragement for critical thinking and conversations about topics related to Tajwid are necessary.

According to Ould Bah (1998), the easiest way to develop aptitude in thinking is through conversation, dialogue, and debate; it is, therefore, imperative to study and understand the different issues of each topic and to discover the relationships between them and their underlying foundations. In addition, Tajwid teachers in the UK need to develop their personalities and characters, that enabling them to set fine examples for their students in obtaining well-clarified knowledge of Tajwid; this will encourage the students to think critically, as well as helping them to feel safe and confident in the learning process. To find more clarification of the reasons behind the Tajwid rules, Tajwid teachers can benefit from a few very old Tajwid sources, such as those mentioned by Qadūrī (1986), which include *al-Ibanah `An Ma`ānī al-Qirā'āt* and *al-Kashf `An Wujūh al-Qirā'āt al-Sab`*. Both of these books were written by Abū Muḥammad Makkī Bin Abī Tīlib (d. 1045), a great scholar of Tajwid science and different ways of reading the Qur'an. He explained the rules of Tajwid

and their underlying reasons, according to different ways of Qur'anic recitation. This demonstrates that the rules of Tajwid are not merely revealed commands: rather, they are founded upon very interesting reasons.

Teachers also need to improve their knowledge in the area of education. al-Hilah (2002) states that the Tajwid teacher needs to be a planner in the educational process and a designer of its setting and the subject's curriculum; they must also have a thorough knowledge of Tajwid and the ability to research it. Al-Ibrahim (1997) confirms that a teacher should implement the curriculum and present the subject in an easy and coherent manner.

### **5.5 The Need to Arrange Tajwid Subjects in a Different Order**

According to Qaddūri (1986), the recording of Tajwid science and the setting of its rules into some form of order occurred 400 years after the revelation of the Qur'an. The way of writing and the efforts of Qur'anic scholars in that time were employed to explain Tajwid in a manner comprehensible to the people in that era. However, to the present day, Tajwid writers have little developed their ways of writing of this science; instead, they have continued to use the topics of Tajwid in the same manner as did writers of previous times. This is because, Tajwid writers feared to reorganise the rules of Tajwid as they believed that the people of that time could explain this science best. Believing themselves no better qualified to provide explanations for science relating to the word of God, learners simply had to accept the revealed knowledge and apply it when reading the Qur'an, even if they don't understand them.

Accordingly, I believe that one of the most important challenges in this field is to find new ways to order Tajwid, seeking a fresh and clear approach to enhance clarification. For instance, the earliest Tajwid learners had to prioritise memorising the Qur'an over practising the rules of Tajwid, which were as easy for them to comprehend as the Qur'an revealed in their own language of the classic Arabic which was their everyday language. However, their concern was on how the Qur'an could be read using different ways of recitation. On this issue, especially for non-Arabic speakers, there is now little need to identify the different ways of Qur'anic recitation because learners can hardly recognise the letters of the text's alphabet, much less its ways of recitation. Thus, the situation and needs of today's Tajwid students are completely unlike those at the time of the Prophet or the earlier eras after him.

For non-Arabic speakers of our time, the different abilities of learners must be considered, in addition to the question of language. Consequently, we need to develop varied approaches and teaching techniques, as well as encouragement for more conversations about the topics related to Tajwid, that are accessible to English-speaking students. Therefore, contributing to the spreading of Tajwid knowledge through easier learning processes will never harm the main sources of Tajwid references and information as they will remain the same.

This research has provided information on the links between Tajwid topics, facilitating more truthful teaching for the purposes of conversations and discussions. Chapter 2 discussed three particular subjects of Tajwid, pronounced the most difficult topics of this science by old-fashioned introductions to Tajwid. However, as Chapter 2 demonstrates, by producing fascinating plans that employ interesting

techniques, professional Tajwid teachers can generate discussions that make these subjects very easy to learn.

For instance, the topic of the mouth position for each letter, termed *makhārij al-ḥurūf*, can be linked with the letters' attributes to give more clarification to learners and make both topics more comprehended, as the letters' attributes clarify the knowledge of producing some letters in one place in the mouth, but with different sounds. For example, some letters in the Arabic language are pronounced from the same *makhārij* (place in the mouth), such as *Ṭā ط* and *Tā ث*. These letters have different attributes, which gives each of them a different sound; therefore, it is important to compare those two letters' attributes to help learners understand the different pronunciation of each. The comparison clarified that there is a kind of vibration in the *Ṭā ط* sound: it is a thick sound, and most of the air remains inside the mouth at the time of its pronunciation. On the other hand, there is no vibration in the thin *Tā ث* pronunciation: it is a thin letter and a lot of air comes out of the mouth when pronouncing this letter.

The topic of the mouth position for each letter can be employed once more to explain some of the revealed rules, such as the role of assimilation and its types. This explains how far from or close to each other the letters are formed in the mouth, which helps to clarify the reasons for these rules. Teachers can implement the letter attribute topic to explain the reasons for prolongation in Qur'anic recitation, as this depends on the letters' strength, which relates, in turn, to the attributes subject.



madd aṣlī, or the main prolongation subject, is another example that proves the need to reorder Tajwid topics more sensibly. This prolongation stretches Alif, Wāw, or Yā for two ḥarakah<sup>77</sup> if any of them appear in a word without hamzah or sukūn either preceding or proceeding them. Nevertheless, like many Tajwid writers, Ibn al-Jazrī (2000) designs the condition of basic prolongation into three kinds—iwaḍ, tamkīn, and ṣilah ṣughrah—and describes the state of each as follows:

- **Iwaḍ** is when only Alif comes with the double vowel of faṭḥah ُ at the end of a word, such as *samīʿan* سَمِيعًا;
- **Tamkīn** relates to Wāw or Yā letters, but not Alif, if any appear next to the consonant Wāw or Yā, such as *yallūn* يَلُون and *yuhyī* يُحْيِي; and
- **Ṣilah ṣughrah** stretches the short vowel of ḍammah or kasrah, but not faṭḥah, into their long vowels if any of them appear on top of a masculine Hā, which should be between two vowelised letters, such as *baʿsuhūʿan* بَأْسُهُنَّ.

However, the most accurate references of Tajwid, such as al-Jazrī (2000) and al-Ḥuṣārī (1999), drop madd tabīʿī—a kind of prolongation that clearly acts as a main type of madd aṣlī—and do not give it proper attention. To compound learners’ confusion, they entitle it ṭabīʿī (meaning ‘natural’) and define it as ‘basic’, without relating it to the types of aṣlī, despite the meaning of aṣlī itself being ‘basic’. For instance, the word *nūḥīhā* نُوحِيهَا (Hūd, 49) gathers the three prolongation letters with the same condition of madd aṣlī, as no sukūn or hamzah comes before or after its prolongation letters. In addition, unlike the other categories mentioned above, it does not need any special statute, which makes it a completely applicable example of a basic kind of madd aṣlī. However, Tajwid teachers and references have made it

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<sup>77</sup> Ḥarakah is a short vowel.

optional to call this statute of madd aṣlī either ṭabīʿī or aṣlī without inserting it as one of aṣlī's types, which causes perplexity among learners when it is introduced. The researcher contends that the best way to accomplish this clarification is to set a statute. For example, the three madd letters in the word *nūḥīhā* نوحيا can be set as the fourth kind of madd aṣlī, and also as its central type, because this is acceptable with regard to its natural meaning, even if the ancient Tajwid books did not do so. This should be uncontroversial provided the rules and the way of applying them remain the same, and would avoid writers of Tajwid having to explain this kind of madd so quickly or to even stop at a point of learner confusion.

Some have tried to connect madd ṭabīʿī and aṣlī in meaning to prove that they are the same; however, aṣlī meaning of 'basic' is distinct from ṭabīʿī's meaning of 'natural'. Ḥusainī (1997) shares the opinion of al-Ḥuṣarī (1999) and Shukrī (2003) that aṣlī and ṭabīʿī can be linked in meaning since both occur naturally without any special effort in their pronunciation. However, this statement makes no sense because all types of madd aṣlī of iwaḍ, tamkīn, and ṣilah ṣughrah are like madd ṭabīʿī in this condition: they all do not need any special effort in their pronunciation—just the length of two ḥarakah.

Furthermore, madd līn is another example of the importance of critical thinking in Tajwid learning that needs to be explained more sensibly. Most Tajwid scholars, such as al-Marṣifī (1979), consider madd līn to be part of madd ʾariḍ lilsukūn because of the temporary pause that causes temporary sūkun. However, the researcher agrees with Surty's (2000) separation of madd līn from madd ʾariḍ lilsukūn as a separate kind of madd farʿī, enabling the topic to appear easier to understand and

clearer. The long vowels of Alif, Wāw, and Yā could be used in madd `āriḍ lil-sukūn; however, they are not used in madd līn, as just the consonant Yā or the consonant Wāw can perform madd līn. Furthermore, the correct short vowel should precede any of the madd letters in madd `āriḍ lil-sukūn, whether faṭḥah for Alif, kasrah for Yā, or ḍammah for Wāw, but only the short vowel faṭḥah should precede the consonant Wāw or the consonant Yā in Madd Līn. When joining the words, madd `āriḍ lil-sukūn should be changed to madd tabī`ī by stretching it two ḥarakah, or four to five if it occurs as madd `āriḍ mutṭaṣil, while the consonants Yā and Wāw in līn remain consonant letters without any kind of stretching.

Finally, as Tajwid references and educators often mix up different types of Tajwid topics without providing explanations or evidence, there is a need for more accurate and clarified references of this science, offering more and better explanations of the topics and the reasons behind the theories. Clarifying the Tajwid topics should be the only concern of English-language Tajwid writers and teachers; there is no harm in abandoning the old-fashioned ways if learners need more clarification.

## **5.6 False Solutions to the Difficulty of Learning Language**

This research confirms that Britain's Tajwid educational system does not meet the suitable demands of learning Tajwid professionally, and is unable to achieve its objectives. The system is incapable of appropriately introducing non-Arabic speaking Muslims to Tajwid science, so it should be completely improved; otherwise, false information and misunderstandings will be perpetuated, continuing to make learning very complicated. For Muslims in Britain, the language of Tajwid science is another challenging issue, as it is complicated for native English speakers

to have to use Arabic to study Tajwid and its expressions, having to comprehend a language different from their own.

Arabic is the language of the Qur'an, which is the main source of Islamic knowledge; according to Ould Bah (1998), 800 million Muslims globally recite the Qur'an in its original language, regardless of whether they understand it; however, the learning needs of the Muslims of the first era differ from those of today's Muslims. Whereas the classic Arabic of the Qur'an was the everyday language of earlier Muslims, today's Muslims lack the tools of understanding possessed by those in previous ages. Though Tajwid science was first recorded in the Arabic language, Arab Muslims have made little progress toward an effective strategy of presenting it in their language, having continued to use the same traditional ways of previous eras when learning Tajwid information. Therefore, their understanding of the knowledge has remained poor. Muslims in Britain could do no better than Arab Muslims in attempting to learn Tajwid science in Arabic. In turn, when they endeavoured to transfer their knowledge into English, they used the Arabs' same poor procedures—without any conversation concerning the topics of Tajwid—which led to further mistakes. In his introduction to Czerepinski's book, Ayman Swayd<sup>78</sup> maintains that Tajwid books written in languages other than Arabic present either overly-brief summaries or inaccurate knowledge; he confirms that it is not easy to write Tajwid in other nations' languages, as this requires skill in Qur'anic recitation and accomplishment in both the Arabic language and the language into which the rules will be translated. On some levels, learning the science of Tajwid in the Arabic

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<sup>78</sup> Swayd is a well-know Tajwid scholars of nowadays.

language might be essential for non-Arabic speakers; nevertheless, before this can be tackled, it is essential to introduce the correct ideas about this science and clarify its knowledge properly using the learners' own language. However, Tajwid students in Britain do not usually discover the pleasures of study because they are unable to understand the language of the teacher, let alone that of the subject.

To ease Tajwid learning, some have employed unlikely approaches when writing Qur'anic words that don't help to facilitate reading Arabic, as they representing Arabic letters' sounds not through the Arabic alphabet but in that of their own languages—such as English or Urdu—believing this would help learners to spell Arabic words correctly. Unfortunately, transliterating Arabic letters into English letters, for instance, this way makes learners unwilling to pursue the aspiration of understanding or reading correctly. English letters' sounds do not include all of the Arabic letters, so the true sounds of some Arabic letters are changed or destroyed, leading to changes in the meanings of some Qur'anic words. Mines (2002) articulates the importance of using the Arabic letters' sounds correctly; otherwise, the meaning of the Qur'an's words may be changed. For example, Lawrence (2006) accepts Romanisation of Arabic as there are several styles for rendering Arabic words into English; he also claims that it is possible to spell the same Arabic words in different ways, e.g., the word Muḥammad (مُحَمَّد) can be spelt Moḥammed (مُحَمَّد). Nevertheless, the Islamic sources like Qur'an show that this opinion is incorrect for different reasons. First, the true sound of the word مُحَمَّد is Muḥammad—not Moḥammed—, in other words, with the underlined letter (A)—not with the letter (E), because that is the way the Islamic Prophet's name is written in the Qur'an. It is true that the letters U or O can represent the short vowel of Wāw (the dammah) in

both words (Muḥammad and Moḥammed) without damaging the true sound or meaning of the word; however, the use of the letter E instead of A in the word changes its meaning. The letter A points to the short vowel of fathāh, which is the true sound required, while using the letter E gives the sound of the short vowel kasrah and changes the meaning of the word from “the praised one” or “praiseworthy” into “the one who praises the others” (al-Fayrūz Abādī, 1966): see Table 22.

**Table 22** Example of false transliteration

مُحَمَّد	
The true sound and meaning	The false sound and meaning
Muḥammad (مُحَمَّد)	Moḥammed (مُحَمَّد)
Praiseworthy, or the praised one	The one who praises the others

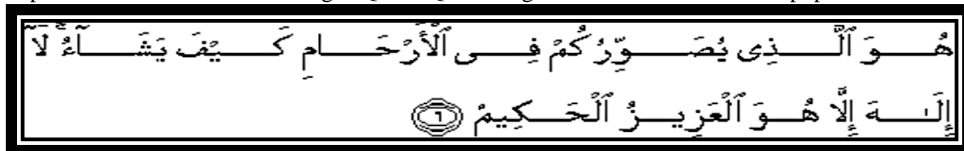
Burman (2009) quotes Arabic transliteration in his book, stating that he followed the system of Romanisation for Arabic letters developed by the Library of Congress: this uses marks within the letters that may enhance accuracy when reading Arabic letters. For example, placing a dot under the letter Ḥ is used to indicate the sound of ح, while the same letter H without a dot underneath is used to indicate the sound of ه in the Arabic language. Furthermore, the sign on top of English vowels, such as Ū and Ī, is used to indicate the long vowel letters of Arabic. However, Burman (2009) maintains that he uses the text without adding diacritical marks.

Burman’s (2009) approach confirms that he does not understand the point of the marks and the rules of transliteration that may be used to present the correct sounds of Arabic letters, since he drops them from his system of Romanisation. Many

writers who utilise Arabic transliteration may find it difficult to apply the marks in their writing. Although the system seemingly works toward the required aims of simplifying Arabic, it also complicates the issue, adding further difficulties and more opportunities for making errors.

For instance, the Romanisation system in Figure 40 below (verse 6, surah ‘Ali Imran) raised the following problems and demonstrates that the system does not work properly, especially for understanding the rules of Tajwid.

**Figure 40** Verse 6 of Surah ‘Ali Imran, adapted from  
[http://www.sahihbukhari.com/Pages/Quran/Quran\\_english\\_arabic\\_transliteration.php?id=3](http://www.sahihbukhari.com/Pages/Quran/Quran_english_arabic_transliteration.php?id=3)



كيف Kayfa في الأرحام Fī al-'Arhāmi يصوركم Yuṣawwirukum هو الذي Ḥuwa al-Ladhī (Ḥuwa al-Ladhī) <sup>79</sup> العزيز الحكيم al-'Azīzu al-Ḥakīmu هو Huwa الاله Ilāha لا Lā يشاء Yashā'u

- In the words *Ḥuwa al-Ladhī* (هو الذي), the last letter A in the word *Ḥuwa* (هو) indicates the short vowel of Alif (fatḥah), and then the letter A is used again in the word *al-Ladhī* (الذي) to represent hamzah al-waṣil. As one letter is, thus, used to indicate the two different sounds of fatḥah and hamzah al-waṣil, the reader would be confused and would not know which sound they needed for the letter A. Moreover, the way of reading Arabic words may vary between the two cases of starting and joining words, such as the two words of *Ḥuwa*

<sup>79</sup> This way of transliterating the words of the verse is sourced [Internet] Place. [cited 2016 December] available from:  
[https://www.sahihbukhari.com/Pages/Quran/Quran\\_english\\_arabic\\_transliteration.php?id=3](https://www.sahihbukhari.com/Pages/Quran/Quran_english_arabic_transliteration.php?id=3)

**al-Ladhī** (هو الذي): these should be read as the single word *Huwalldhī* in the case of joining the words, by dropping hamzah al-waṣl, indicated by A in the word **al-Ladhī** (الذي); however, the word **al-Ladhī** (الذي) should be connected with a sign like **`A** when starting the word, to indicate hamzah al-waṣl.

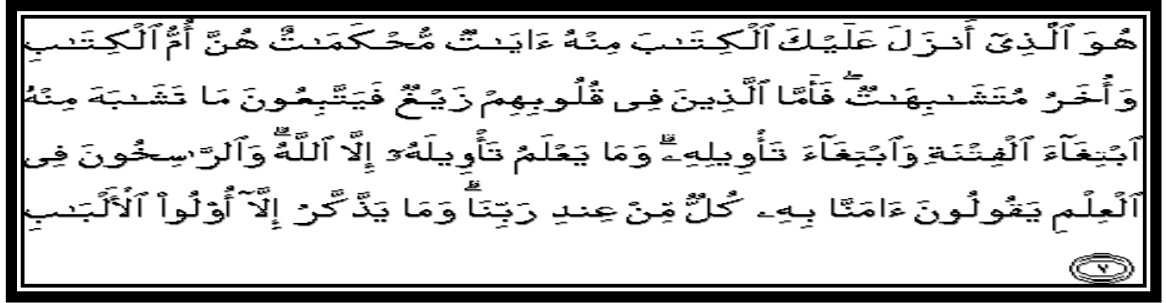
- The same issue exists in the example of **Fī al-'Arhāmi** (في الأرحام). The long vowel Ya (ي) in the word **Fī** (في) comes next to hamzah al-waṣl in the word **al-'Arhām** (الأرحام); hamzah al-waṣl should be cancelled when joining the words. Furthermore, joining the words results in cancelling the long vowel Yā (ي) Ī of the word **Fī**, which should be pronounced as a kasrah:<sup>80</sup> because the two sākin letters meet, the first sākin of the long vowel should be cancelled. Accordingly, the system of Romanization can clarify the word **Fī** (في) by writing the long vowel Yā (ي) in the shape of Ī. As this example demonstrates, the system of transliteration is unable to ease Arabic reading or Tajwid learning.
- According to the basic rules of reading Arabic, the short vowel of the last letter in a word should be dropped when pausing, how learners will recognise that in the words of **al-Ĥakīmu** (الحكيم), **Huwa** (هو) and **al-'Arhāmi** in the time of pausing, as the signs of the short vowels fixed at the end of each word as they indicated by U for dammah at the end of **al-Ĥakīmu** (الحكيم), A for fathah in **Huwa** (هو), and I for kasrah **al-'Arhāmi**, however they should be cancelled in this case of pausing.

<sup>80</sup> The short vowel of the Ya (ي).



In addition to the same errors as those identified in the previous verse, an examination of verse 8 of surah Ṣaḍ reveals more miscalculations and further difficulties caused by using the system of Romanisation:

Figure 41 Verse 8 of Surah 'Āli 'Imrān, adapted from  
[http://www.sahihbukhari.com/Pages/Quran/Quran\\_english\\_arabic\\_transliteration.php?id=3](http://www.sahihbukhari.com/Pages/Quran/Quran_english_arabic_transliteration.php?id=3)



منه *Minhu* الكتاب *al-Kitāba* اليك *Alayka* انزل *Anzala* الذي *al-Ladhī* هو *Huwa*  
 Wa الكتاب *Al-Kitābi* ام *'Ummu* هن *Hunna* محكمات *Muḥkamātun* آيات *'Āyātun*  
 (في) *Fī* (الذين) *Ladhīna* -إش (فأما) *Fa'ammā* (متشابهات) *Mutashābihātun* (وأخر) *'Ukharu*  
 (تشابه) *Tashābaha* (ما) *Mā* (فيتبعون) *Fayattabi'ūna* (زيغ) *Zayghun* (قلوبهم) *Qulūbihim*  
 (وابتغاء) *Abtighā'a* (الفتنة) *al-Fitnati* (البتغاء) *Abtighā'a* (منه) *Minhu*  
 (الله) *Allāhu* (لا) *'Illā* (تأويله) *Ta'wīlahu* (يعلم) *Ya'lamu* (وما) *Mā* (تأويله) *Wa*  
 (به) *Bihī* (أمننا) *'Āmannā* (يقولون) *Yaqūlūna* (العلم) *al-'Ilmi* (في) *Fī* (والراسخون) *Rāsikhūna*  
 (لا) *'Illā* (يذكر) *Yadhakkaru* (وما) *Mā* (ربنا) *Rabbīnā* (عند) *'Indī* (من) *Min* (كل) *Kullun*  
 (الألباب) *al-'Albābi* (الو) *'Ūlū*.<sup>81</sup>

- Like the short vowels, the two letters of UN, which refers to the nunation of ḍammah, IN, which refers to the nunation of kasrah, and AN, which refers to the nunation of fatḥah, should be dropped at the time of pausing; for

<sup>81</sup> This way of transliterating the words of the verse is sourced [Internet] Place. [cited 2016 December] available from: [https://www.sahih-bukhari.com/Pages/Quran/Quran\\_english\\_arabic\\_transliteration.php?id=3](https://www.sahih-bukhari.com/Pages/Quran/Quran_english_arabic_transliteration.php?id=3)

example, the UN of **'Āyātun** (آيات) in the previous verse. The reader can read nunation only when connecting the words, and they should be cancelled in the time of pausing.

- The letter **ā** (with a sign at the top) in the word **Fa'ammā** indicates the long vowel of Alif; however, it should be dropped because the sākin letter comes after it within the shaddah when joining the words **Fa'ammā al-Ladhīna**, and the reader can read it only when pausing on the first word, but not when connecting them.
- Arabic transliteration may cause difficulties in understanding and applying the Tajwid rules: for instance, there is a rule of silah sughrāh between the words of **Ta'wīlahu 'Illā** that relates to prolongation, as the short vowel of ḍammah (U) at the end of **Ta'wīlahu** should be stretched two ḥarakah as the long vowel (Ū) of Wāw (و) .
- The long vowel of Yā Ī is used by this system in the word **Fī**, but it should be dropped completely when connecting the words **Fī al-'Ilmi**, because the two sākin letters meet; the same error occurs in this verse with Wāw (و), which should be cancelled for the same reason in the word **'Ūlū al-'Albābi**, but is indicated by the long vowel Ū.
- It is not possible to start the word **Abtighā'a** with the letter A to indicate hamzah al-waṣl, but it may start with I or E to indicate the short vowel of Ya, according to the rules of starting hamzah al-waṣl.

As shown by studying the system of Romanisation in the two verses considered above, transliteration fails to solve the difficulties of non-Arabic speakers in learning Qur'anic recitation. It is better to use the language in its true form in order to learn

accurate Arabic and correct Tajwid. This is also necessary for learners to retain their rights to explore the true facts of Tajwid science by themselves. al-Zarqānī (1995) asserts that if students do not learn the true Arabic language, they will be unable to read the Qur'an properly. Ould Bah (1998) asserts that both Tajwid teachers and learners should do their best to use the original Arabic letters when learning Qur'anic recitation—they have no choice if they want to study Tajwid. Studying a new language using the true sound and form of its letters makes the learner more conscious, brave, and accustomed to the new knowledge. Learners also become more independent and are better able to understand the main sources of Tajwid. Furthermore, al-Nadawi (1979) claims that while classical Arabic is not fully alive, it enjoys a unique importance because it can serve as a source of knowledge for all Semitic languages.

Accordingly, as Tajwid concerns Arabic letters, it is necessary to teach the reading of the Qur'an in its original Arabic letters, shapes, and sounds. Reading aloud the text of the Qur'an is the most important skill of Tajwid science because it is an act of worship, regardless of the significance of the text. However, the most common mistake of non-native Arabic speakers is using the wrong articulation point of the letters. For this to be corrected, it is essential to learn through listening, reciting, and being corrected by a qualified Tajwid teacher, who can point out and correct mistakes. Al-Ḥammadi (1989) confirms that students should learn the language of the Qur'an by studying the Arabic alphabet and sounds of the letters, and by practising the pronunciation of the letters correctly. To this end, the next section will clarify the great accessibility of using the correct Arabic letters, shapes, and sounds

when teaching Tajwid, which will be very helpful for introducing the science of Tajwid itself, given its core focus on Arabic letters.

## **5.7 Empirically Testing Tajwid Teaching Knowledge and Techniques**

One of the UK imams interviewed in this study claimed they had been teaching Tajwid for around 25 years; however, when asked about their way of recitation, they argued that within any of their classes, they have never been able to fully cover all the facets of one way of Qur'anic recitation. Yet this study suggests that in no more than one year, Tajwid students can understand and become competent in a complete way of Qur'anic recitation.

Faraj (2003) maintains that, according to language experts, the human memory comprises two parts: a lively, active part and an unconscious part. The active part receives and considers words, and the person can use them more than once; conversely, the unconscious memory may receive a word, consider and understand it, but not be able to use it, causing the word to ultimately die and vanish. The Qur'an regards the Arabic language as active and lively; reading and memorising it frequently makes the learner fluent in the language, enabling them to easily add to their learning in the future. There are many non-Arabic speakers who can memorise the entire Qur'an and recite it correctly, even though they may not understand a single word.

Therefore, having assembled knowledge on the science of Tajwid in Chapter 4, based on experimentation, I need to confirm whether this knowledge is useful to English learners and can be accepted as an easily comprehended and significant English-language source of Tajwid science. In addition, this section will clarify the essential use of Arabic language letters in their true shapes and sounds as both the central theory and the main tool in teaching and learning Tajwid science.

First, as Muslims already use the Qur'an in their daily life and worship, particularly in prayer and during Ramadan, they will be keen to read the Qur'an in its proper way if they can be convinced it is an easy subject to study for anyone. Through her experiments of teaching Tajwid science in the UK using the procedures and theories expounded in this research, the researcher demonstrates that it is possible to teach non-Arabic speakers to be able to read the Quran correctly, according to a complete way of narration using the true shape and sounds of Arabic letters, within one year. Thus, through three 2-hour sessions per week, the researcher's methods enabled non-Arabic speakers to obtain the minimum level of Tajwid science required by Muslims.

To ensure this opinion, the researcher assessed the knowledge amassed in Chapter 4 by offering two free Tajwid classes at Nottingham's Jamia Al-hudaa College to the local Muslim community. The classes were attended by 46 students from Nottingham, 24 of whom were over 20 years old, while the other 22 were aged under 20 and attended the college.

The participants' levels of Tajwid were evaluated at the start of the classes by running an assessment test, covering the essential knowledge and theories of Tajwid of Al-Shātibiyyah as presented in Table 23 below, in addition to oral examination of skills in reading the Qur'an.

**Table 23** Essential knowledge of Tajwid for the Way of al-shatibiyyah

<b>Essential knowledge of Tajwid for the Way of al-shatibiyyah</b>	
<b>1</b>	Definition of Tajwid and the way of narration
<b>2</b>	Al-basmalah and the kinds of al-laḥn al-Jalī
<b>3</b>	Makhārij al-ḥurūf and its attributes
<b>4</b>	Thick and thin letters
<b>5</b>	The rules of nūn sākin, mīm sākin, tanwīn, and mushaddad
<b>6</b>	Prolongation and the special rules of al-shātibiyyah
<b>7</b>	The rules of starting and pausing in Qur'anic recitation
<b>8</b>	The meeting of two sākin letters

The results were very poor, as only two participants passed with a grade between 50 and 55 out of 100, while all the others failed, with scores below 45. At the end of the course, the participants' undertook the same type of assessments, and the results confirmed major improvements. Tables 24 and 25 present the details of the pre- and post-course assessment results, respectively, below which the knowledge processing and techniques of teaching within the classes are explained.

**Table 24** Pre-course assessment results

<b>Participants</b>	<b>Score (out of 100)</b>	<b>Percentage of sample</b>
2	50-55	4.4%
6	Under 45	13%
23	Under 35	50%
16	Under 25	32.6%

**Table 25** Post-course Assessment Results

<b>Participants</b>	<b>Score (out of 100)</b>	<b>Percentage of sample</b>
5	Over 90	10.9%
20	Over 80	43.5%
21	Over 70	45.7%

The participants were first introduced to Tajwid at a basic level, teaching learners to recognise the Arabic letters accessibly while studying the letters' articulation and attributes. The students used every letter more than once for different purposes, in accordance with the following agenda:

- First, it was emphasised to learners that Tajwid mainly concerns Arabic letters, and that if they practise using the Arabic letters properly and become able to pronounce them professionally, they would achieve the most important part of studying Tajwid; following that achievement, the remaining study would be very easy victory as it depends on the proper reading of the Arabic letters. Accordingly, each participant's concentration would be rewarded by achieving full comprehension of Arabic letters and the right way to read them.

- After this introductory stage, the course began by introducing participants to all the letters of the Arabic alphabet with the three short vowels, including their sounds. Participants read each letter aloud after the researcher. Learners enjoyed trying to apply this procedure to all the letters by themselves, which they were easily able to accomplish.
- Subsequently, the same procedure was repeated with all the letters but introducing sukūn, which is harder for learners. This introduced participants to the actual sound of each letter in its position in the mouth, without any effect of the short vowels.
- The teacher then arranged each Arabic letter on a diagram of the mouth, in accordance with al-Farahidi's order. This showed participants the places in the mouth, from the back to the front, where each letter's sound is formed. Participants then repeated each letter aloud after the teacher, building understanding of how the sound of each letter is formed, moving gradually from those formed at the back of the throat to those created at the front of the mouth.
- Explaining the places of the letters in the mouth by introducing the subject of makhārij al-ḥurūf provided another chance for learners to practice reading the letters, the difference being that they had to think how to pronounce the letters correctly by getting to the letters places in the mouth as much as they can.
- Subsequently, by clarifying the ways of using each letter in its position in the mouth and understand how to produce it, learners will be able to pronounce each letter correctly by using its place of the mouth.



By the end of this stage, participants were truly enjoying every part of the learning process, perceiving it as akin to learning a song or a piece of music in order to master the right tune. They were all prepared and excited to continue their journey by learning the actual rules of Tajwid, revealing the Holy Qur'an according to their beliefs. Explanations of the Tajwid rules, which mainly concern the letters and their pronunciation, were provided in English, but the teacher also informed the students of the relevant terms and expressions in Arabic.

- Table 1's topics of Tajwid were used in teaching the classes in the order in which they are presented in that table, as this is the descending order of the topics' relevance to spelling letters. This approach enhanced learners' preparedness to study each of the remaining topics: for instance, after studying 'thick and thin letters' (item 4 of Table 1), the learners would know the Arabic letters—and, more importantly, how to read them correctly—in addition to some common Arabic words used in the related rules and easy definitions of Tajwid science.
- For participants to implement their learning at this stage, Chapter 30 of the Qur'an, which includes the shortest sūras and a limited number of words for each sūrah, was selected for reading in the classes. Learners recited Chapter 30 of the Qur'an more repeatedly until they were used to reading it correctly with perfect spelling of the Arabic letters. It took participants around six months to reach this level.
- Subsequently, after that, all the remaining rules were explained to the classes, but with an additional focus on the Arabic names for the rules and terms, in addition to more practice using longer sūras of the Qur'an.

- By the end of a further six months, learners were able to understand more Tajwid-related vocabulary in Arabic, and were able to read the Qur'an aloud in its original language, smoothly and confidently, according to the revealed rules of a complete way of Qur'anic recitation. This stage is the minimum required level of Qur'anic recitation for any Muslim has the ability to read, even if they unable to understand the meaning of the text.

At the end of each class, participants completed both written and oral assessments to evaluate their knowledge and skills in the Tajwid; their grades were then compared with the results of the test before the start of the course. As shown in Tables 2 and 3 above, the outcomes were greatly different: at the end of the classes, all of the participants not only passed but also achieved very impressive results.

The classes were clearly very successful and the participants showed significant improvements, becoming able to easily recognise the true sounds of Arabic letters, in addition to learning some of the basic rules of Tajwid in Arabic. As all of the topics were also explained to the participants in English, the students were able to develop (and demonstrate) good comprehension of Tajwid science. Having achieved very good results in this course, many participants requested more advanced courses. The researcher arranged to deliver more courses of the same level for new students, in addition to advanced level courses to prepare students to tackle the Ijāzah level, which requires even greater competency in recitation as the focus is entirely upon reading the whole Qur'an perfectly.

The standard classes have become popular and successful, as several Muslims from other communities, e.g. Birmingham, Sheffield, Manchester, and Newcastle, learnt about these free Tajwid classes and came to enrol in Nottingham. The participants who benefitted most from these classes wanted the programme to be extended to their hometowns under the researcher's supervision and assessment, using the same techniques and order of knowledge to elucidate the topics of Tajwid science. Accordingly, a total of 94 participants joined the four classes organised in Sheffield: two at the Masjid Abu Huraira of Muslim Welfare House, and the other two at the al-Resalah Mosque on Montgomery Terrace Road. In addition, 147 participants joined the Tajwid classes in Manchester organised by Mrs Manāl Raḥmah; 50 participants enrolled in classes organized in Birmingham by Mrs Amal Salhab, Director of the tarteel Centre of Education; and 12 participants joined a class in Newcastle organised by Mrs Nādiā Awrāq. All of the participants continue to achieve very similar results to the first two classes run in Nottingham. Participants like these classes and they are very happy to study Tajwid as they notice improvements in their Qur'anic knowledge and reading skills.

## **5.8 How to Achieve the Authorised Qualification of Tajwid: An Example**

The Ijāzah is a scholarly certificate that proves the holder's perfect capability to properly read the whole Qur'an according to one complete way of Qur'anic recitation, exactly as it was revealed to the Prophet (al-Ḥussainī, 2000). The qualified person in Tajwid should be authorised by retaining the Ijāzah certificate

and evidence of linking his scholar with the scholars' name to the Prophet. This section aims to clarify by example the qualifications of undertaking Tajwid science.

At the outset, the person should show that they have read the entire Qur'an with a qualified person in this science, such as Sheikh Ma'mūn `Umar al-Shamālī,<sup>82</sup> a well-known and great scholar in Tajwid science at Yarmouk University in Jordan. His first language is Arabic, and Tajwid candidates used to compete to attend the famous classes he once ran at the university. His Tajwid classes followed the narration of Ḥafṣ Bin Sulaymān according to the al-shāṭibiyyah way of Qur'anic narration. The conditions of learning Tajwid in a professional manner are applicable when studying with a tutor who is a known scholar of Tajwid, is able to understand and read the language of the Qur'an professionally, and employs a particular way of Qur'anic recitation. Candidates could learn Tajwid science from the basic level to the advanced in the classes of Sheikh al-Shamālī. When the tutor was satisfied that their recitation was correct, passing each level with excellent reading scores, Sheikh al-Shamālī used to allow each of the best learners to start reading the entire Qur'an with him, according to the same way of narration, to ultimately obtain the Ijāzah certificate. Passing the Ijāzah courses with excellent reading standards is essential, and it typically takes one full year with two levels of study and practicing reading the Qur'an. In his Ijāzah class, Sheikh al-Shamālī would not allow the learner more than a very few mistakes in reading each page of the Qur'an; otherwise, the candidate was required to begin reading that page again. The Ijāzah class does not teach the rules of

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<sup>82</sup> A scholar of Tajwid science, first mentioned in section 1.2 of Chapter 1

Tajwid; instead, it proves that the candidate is able to properly read the entire Qur'an as it was revealed.<sup>83</sup>

When a candidate finished reading the entire Qur'an in his Ijāzah programme, Sheikh al-Shamālī used to testify, in front of a gathering of interested people of Tajwid science, that the candidate had properly read the entire Qur'an with him, according to the same way of narration, just as he had read it with his tutor. He then presented the candidate with the Ijāzah certificate. That gathering serves as witnesses for the event of learner finishing the course of Ijāzah. Different societies and universities may also approve and accept this certification. See Figures 1, 2, 3, and 4 of Chapter 1 for examples of Ijāzah certificates and the translations that al-Shamālī issued for the researcher,<sup>84</sup> the Ijāzah certificate stamped by Conservation of the Holy Qur'an of Jordan as approval of acceptance for the certificate as true qualification of Tajwid science.

After that, Sheikh al-Shamālī could award the certified candidate his own certificate of approval featuring all of the Qur'anic educators' names, from his up to the Prophet himself. This is called al-sanad<sup>85</sup> (see Figure 5 of Chapter 1).

To investigate the information regarding Tajwid certifications, the researcher took the names of the Qur'anic scholars in Sheikh al-Shamālī's contact chain and studied them to ensure that each person in the chain was linked to the previous scholar in

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<sup>83</sup> Qualifying for the Ijāzah class might require more than one year of learning and practicing for non-Arabic speakers, as they need more time to practise applying the rules for the whole Qur'an if they are not accustomed to reading it with Tajwid.

<sup>84</sup> See Chapter 1 for more details.

<sup>85</sup> This is the contact chain of educators up to the Prophet.

each era. That was confirmed, as the dates of death for each scholar were determined. However, the exact lifespan of several scholars are not known, such as that of Shaḥādhah al-Yamanī: the references only allude to periods of his life, i.e., “He was alive before 1558 and dead before 1591”. The researcher found most of the 19 names of the chain in the books of al-Barmāwī<sup>86</sup> (1998) and Muḥaysen (1992). The researcher then discovered that the rest of the names in the chain were linked to many other chains, such as that of Czerepinski (2006); they share the same scholars from the era of the great scholar Muḥammad Ibn al-Jazrī (d. 1429), and are both linked to the Prophet. Sheikh al-Shamālī’s certificate in Figure 5 presented in Chapter 1 mentions in the list of the scholars’ names below, the list below presented with confirmation of the date of death of each scholar to prove that each of them met in each era, until the chain ends at the Prophet.

- *Sheikh Ma’mūn `Umar al-Shamālī*
- *`Id Bin Muḥammad Bin `Abd al-Ḥamīd al-Maqdisī* (from Palestine)
- *Aḥmad Bin Ismā`īl Makṭy (Egyptian; from Madinah; d. 2012)*
- *`Abd al-Salm Ḥasan Abū Tālib* (1981)<sup>87</sup>
- *`Amir al-Sayid `Uthmān* (d. 1988)
- *Ibrāhīm Bin Mursī Bin Bakr* (d. 1958)
- *Ghunaym Muḥammad Bin Ghunaym*<sup>88</sup>
- *Ḥasan Bin Muḥammad Budir al-Juraysī al-Kabīr* (alive in 1888)
- *Aḥmad ad-Durry al-Tuhāmī* (alive in 1852)
- *Aḥmad Salamūnah* (alive in 1838)
- *Ibrāhīm Bin Badawī Bin Aḥmad al-`Ubaydī* (alive in 1821)
- *`Abd al-Raḥmān Bin Ḥasan al-`Ajhūrī (al-Mālikī, Egyptian; d. 1782)*

<sup>86</sup> This book lists Tajwid scholars from the 8<sup>th</sup> century onwards.

<sup>87</sup> According to al-barmāwī, his name is *Ḥasan `Abd Assalām Ḥasan Abū Tālib*.

<sup>88</sup> *Ghunaym Muḥammad Bin Ghunaym* is mentioned in many Qur’an scholars’ chains, such as al-Marsifi’s contact chain to the Prophet, as having learned from Ḥasan Bin Muḥammad Budir al-Juraysī al-kabīr, so it can be surmised that he was alive between 1888 and 1958.

- *Aḥmad Bin Rajab Al-Baqri* (d. 1775)
- *`Abd al-Raḥmān Bin Shaḥādhah al-Yamanī* (d. 1640)
- His father, *Shaḥādhah al-Yamanī* (alive before 1558, and died before 1591)
- *Nāṣir al-Dīn Muḥammad Bin Sālim al-Ṭablāwī* (d. 1588)
- *Zakariyyā Muḥammad Bin Aḥmad al-Anṣārī* (d. 1519)
- *Ruḍwān Bin Muḥammad Bin Yūsuf al-`Aqbī* (d. 1422)
- *Muḥammad Bin Muḥammad Bin `Alī al-Nuwayrī* (d. 1453)
- *Muḥammad Bin al-Jazrī* (d. 1429)
- *Abū Muḥammad `Abd al-Raḥmān Bin Aḥmad al-Baghdādī* (d. 1379)
- *Abū `Abdullh Muḥammad Bin Aḥmad al-Ṣā'igh* (d. 1324)
- *`Alī Bin Shujā` al-Kamāl (al-Shātibī's brother-in-law; d. 1262)*
- *al-Qāsim Bin Firāḥ al-Shātibī's* (d. 1193)
- *Abū al-Ḥasan `Alī Bin Hudhayl* (d. 1168)
- *Abū Dāwūd Sulaymān Bin Najāḥ* (d. 1102)
- *Abū `Amr `Uthmān Bin sa`id al-Dānī* (d. 1052)
- *Abū al-Ḥasan Ṭahī Bin Ghalbūn* (d. 1008)
- *`Alī Bin Muḥammad al-Hashimī* (d. 978)
- *Aḥmad Bin Sahl al-Ashnānī* (d. 919)
- *`Ubayd Bin al-ṣabbah al-Nahshalī* (d. 834)
- *Ḥafṣ Bin Sulaymān Bin al-Mughīrah al-Kūfī* (d. 796)
- *`Aṣim Ibn Abī Al-Nujūd al-Kūfī* (d. 744)
- *Abi `Abd al-raḥmān al-Sulamī* (d. 693)
- *`Uthmān Bin Affān*
- *`Alī Bin Abī Ṭālib*
- *Ubay Bin Ka`b* (d. 655)
- *Zayd Bin Thabit and `Abdullāh Bin Mas`ūd*
- *The Prophet Muḥammad*

## 5.9 Chapter Summary

Recognising the principles of Tajwid science at the start of learning this discipline is a very important issue. As the Qur'an can be read according to different ways,

learners may study it the wrong way by mixing the rules of different ways, which is not allowed. This chapter has clarified the issue of English writers misunderstanding the main concepts of Tajwid: most of the English-language Tajwid references mentioned in the chapter tend to mix up the main concepts and the rules of this science.

Paying too much attention to the unnecessary thoughts about Tajwid, such as the way of seating students and the forms of paying respect to Tajwid teachers, causes misunderstandings and badly affects Tajwid learning, as learners are forced to accept knowledge without argument. However, there is extensive evidence that arguing to understand knowledge is not forbidden, especially as today's learners, particularly non-Arabic speakers, need simpler and clearer explanations of this science. Without this, they will continue to make mistakes and suffer misunderstandings, since the traditional attitude of teaching and the methods and techniques employed by teachers of Tajwid science in the UK are ineffective. It is, therefore, necessary to identify what constitutes good teaching of Tajwid science, in order to provide better teaching and enhance explanations of Tajwid science to learners, thus effectively developing their understanding of the subject. Accordingly, Tajwid teachers must be well qualified in this science to be able to recognise the correct references of Tajwid, as the traditional Tajwid books and references lack of clarification leaves English Tajwid teachers and learners unable to sufficiently benefit from their contents.

Using critical thinking and new ideas to develop students' learning, helping them to reach their goals of understanding, is a very important concern. This chapter has clarified the importance of critical thinking in Tajwid learning, identifying the need



for teachers to capture their students' attention in the quest to discover new knowledge and help learners to recognise that Tajwid is not difficult and that anyone can apply it when reading the Qur'an.

This chapter has also clarified, in detail, the issue of language for non-Arabic speakers and the necessity of using Arabic in Tajwid teaching: while Arabic is the language of the Qur'an and its sciences, English is the main language of communication in Britain. The chapter has discussed, in detail, the false solutions of transliteration as a means to address language difficulties: this causes more complications for Tajwid learning because the sounds of English letters do not include all the sounds of Arabic letters. The chapter subsequently provided evidence that it is possible, within only one year, for non-Arabic speakers to obtain the minimum knowledge of Tajwid science required by Muslims and achieving the goal of learning Tajwid science according to a complete way of narration. This was accomplished through a particular teaching technique developed by the researcher, using the true shapes and sounds of Arabic language letters and addressing the Tajwid topics in a different order to the traditional approach to better support understanding. Finally, the chapter explained, by way of example, how a candidate can reach the qualified level of Tajwid science and obtain the Ijāzah certificate, which is very important to be obtained to be considering as qualified Tajwid teacher or writer.

## CONCLUSION

In this thesis, I have argued that Tajwid teaching in Britain is insufficient and briefly demonstrated this argument. In short, the study of Tajwid science in Britain is subject to many concerns and my findings confirmed that, in addition to its goals which are not set out clearly, the background against which Qur'an recitation teachers present their knowledge is a barrier to the students' understanding of the science of Tajwid.

The research discovered that Tajwid teachers are not well qualified as experts in Tajwid science, and most are not able to identify an efficient method of teaching Tajwid. The study confirmed that the references used by these teachers are not good sources, and that the teachers are not well-prepared or trained, since many of them have low levels of education. These factors are an obstacle in the teaching of Tajwid, as they cause teachers to have negative feelings about themselves and their subject matter, which results in students who are not enthusiastic about learning.

In addition, studying the English references of Tajwid in Britain confirmed that most are not good sources and constitute a shapeless collection of confusing information that makes it impossible for a student of Tajwid to understand or benefit from the available knowledge. The authors, too, have no specific plan to arrange the subject matter in a manner that is easier to use and understand. In the last few years, few good sources of Tajwid have been published, and while they are all authentic, accurate, and technically correct Tajwid books, they still do not provide enough information to facilitate the study of this science. This is due to a lack of explained knowledge, scarce evidence, and the outdated procedures and designs that are used

to identify the topics of Tajwid. Since all authors approach the subject in the same way as Arabic reference works, the information is difficult for most learners who do not speak Arabic, to comprehend. This study confirmed that *Useful Tips from the Science of Tajwid* by al-Ḥājjah Ḥāyāt `Alī al-Ḥussainī, and *Tajweed Rules of the Qur'an* by Kareema Carol Czerepinski are the best English references to Tajwid while the remaining books are not adequate reference material.

The findings confirmed that Tajwid teachers' explanations of the subject were somewhat unclear as they do not have a thorough knowledge of the subject matter and they have little interest in obtaining clear explanations of the Tajwid rules, as they believe that the Qur'an, along with the Tajwid rules, are the perfect words of God. Therefore, they are far more concerned about reading the Qur'an correctly with the Tajwid rules even if they don't understand why they do so. The methods of teaching Tajwid science in Britain—along with its references—remain traditional, and learners are forced to accept the knowledge with little clarification, and Tajwid writers are merely reporters of the knowledge and possess a weak capacity for providing sufficient explanations.

Accordingly, as the main principle of learning Tajwid science is missed by the whole system of Tajwid teaching in Britain, it was important that it be clarified well by this research. Qur'an recitation science concerns different ways of reading, and each way has a set of rules that vary from one another, and the reader is not allowed to mix up the different methods of narration when reading or studying Tajwid, unless the reader knows the rules of reading with different narrations at the same time. Accordingly, all Tajwid topics indicated in this research are related to the al-

shāṭibiyyah way of Qur'an recitation. Consequently, it was important in this thesis to identify by example the true qualification of Ijāzah of Tajwid science, and how it can be obtained in order to enable English Muslims to recognise both the correct knowledge and true qualified persons in the field, so that they will be more keen, appreciative, and clear in their aims.

The thesis confirmed the importance of critical thinking and the principle of questioning the knowledge in Tajwid teaching in order to understand and accept the facts within an attractive environment that encourages Tajwid learning. In addition, I established criteria of good practices for Tajwid teaching to enhance Tajwid teachers' approaches and to help them achieve the subject targets, and approved when there is a better way to explain the themes. The knowledge of the science will be delivered more effectively because the topics are used in a reasonable manner that explains the connection between them sensibly, which makes the subject more comprehensible.

Furthermore, to support the research position, I established an alternative source of Tajwid science according to the most well-known way of Qur'an recitation, as a solution to maintain the research theory. It includes true knowledge that is confirmed by the main sources of Arabic references of Tajwid, it is easy to comprehend, and includes clarifications for each rule of Tajwid science and the reason behind it. In addition, this study explains most of the Tajwid rules from within the letters, which are the objects of Tajwid, in hopes of presenting this science in a better way that strongly supports learning the Arabic letters at the same time as learning the Tajwid rules. This makes learning easier and more interesting, as well as sorting out the difficulty of using Arabic letters in its true shapes, seeing as this study confirmed

transliteration as a false solution to the study of Tajwid. Additionally, the research refers to possible mistakes that may occur in the pronunciation of non-Arabic speakers and gives details on how to avoid them.

Accordingly, Arabic letters are clarified in the thesis as points of articulation according to a special Tajwid order<sup>89</sup> of al-Farahīdī, which helps in two important respects. First, it helps non-Arabic speakers recognise the Arabic alphabet letters by their true shapes, places in the mouth and sounds, even if they never knew the letters before. Secondly, when introducing each letter, both the related attributes and Tajwid rules are combined with the reasons behind them and are inserted to create an interesting story about each letter. Thus, the learner will realise the place of each letter,<sup>90</sup> how to use that place to produce the sound of the letter,<sup>91</sup> and what rules of the Tajwid are used to narrate it<sup>92</sup> and why. Al-waḳf (pausing) is a significant topic in Tajwid science. It concerns the rules of starting and stopping during Qur'an recitation. This topic has never been clarified fully and well in any English Tajwid references, only in parts; so this research simplifies this topic in complete and clear details and explains all of the rules.

Moreover, to approve this knowledge as a good resource of Tajwid, I examined its use by offering free courses for some Muslims communities in Britain and the results showed high quality improvement. I clarified in detail the way to use the knowledge in these classes, and the importance of arranging the topics of Tajwid in different

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<sup>89</sup> This order, called al-Farahīdī's order of the Arabic letters, places the letters according to their places in the mouth.

<sup>90</sup> This relates to the topic of makhārij al-ḥurūf.

<sup>91</sup> This relates to the topic of the letters' attributes.

<sup>92</sup> This relates to the revealed rules of Tajwid.

ways that have not been used before, in order to support the learning of non-Arabic speakers.

Writing in the field of this study in Britain is very important, because Tajwid science has never been researched academically before, while the science of Qur'an recitation, which is known as the science of Tajwid, is one of the most important Qur'an sciences. It concerns the way of reading the holy book of Muslims that was revealed in the Arabic language, and according to Muslims, every able Muslim is required to apply the rules of Tajwid science when reading the Qur'an.

Additionally, as Arabic is the main language of this science, it is significant to have this thesis presented by an expert of the Tajwid and professional Arabic speaker who is able to figure things out using the main scientific sources of Arabic. An expert can provide the truth and all the facts about Tajwid, and the research in this thesis will open the door for many who wish to carry out further studies that provide more clarifications on the topics of Tajwid science in the English language and to make it more comprehensible.

The significance of my argument is that it clarified the real situation of Tajwid teaching in Britain, and most importantly, it made a contribution by presenting different solutions with regards to its teaching techniques, finding good references for its knowledge, and provided a good example of teaching Tajwid in Britain.

Based on the argument of this thesis, and looking to the future, Tajwid science should be thoroughly revised, updated, and restructured in order to meet the

requirements of non-Arabic speakers, since the current Tajwid educational system in Britain is not fulfilling the needs of Muslims at the present time. Thus, there is an enormous need to find a wider variety of Tajwid references that are easy to locate and that can support English learners by providing accurate and effective knowledge that satisfy different Muslim applicants in Britain.

Introducing the way of al-shāṭibiyyah opens the door to introduce the Tajwid science of other famous revealed ways of Qur'an narrations, such as the narrations of Qāloūn and Warsh, as these ways are very popular among Muslims in North Africa. With regard to Qur'an orthography, it is interesting to have specific studies that track details of the history of the improvement of Qur'an text writing to show the development of the recording of Tajwid science from within the development of the Qur'an text writing. This can support the correct position of this science and have a long and positive influence on British Muslims.

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